

MESSIAH'S

GLORIOUS REST IN THE LATTER DAYS;

A SERMON,

DELIVERED IN THE ASSOCIATE CHURCH,
BEFORE THE MISSIONARY SOCIETY, DUNDEE,

MAY 1, 1797;

AND IN THE RELIEF CHURCH, DOVE-HILL,

GLASGOW, MAY 21:

WHEN A COLLECTION WAS MADE FOR THE BENEFIT OF
A MISSION TO THE HIGHLANDS OF SCOTLAND.

BY N. DOUGLAS. *K*

MINISTER OF THE GOSPEL, DUNDEE.

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TO

THE SOCIETY FORMED AT DUNDEE,
FOR PROPAGATING THE GOSPEL AMONG THE
HEATHEN;



TO THE LONDON MISSIONARY SOCIETY,
WITH WHOM THEY HAVE AGREED TO CO-OPERATE;

AND TO ALL THE FRIENDS OF CHRISTIANITY,

AND OF HUMAN HAPPINESS,

TO WHOM BE GRACE, MERCY AND PEACE;

THIS DISCOURSE IS RESPECTFULLY INSCRIBED,
BY THEIR CORDIAL FRIEND,

THE AUTHOR.

A
S E R M O N.

ISAIAH xi. 10.

— *HIS REST SHALL BE GLORIOUS.*

THAT the blessed Author of all existence delights in the happiness of his intelligent offspring, appears from the relations he sustains to them, and the unremitted exercise of his paternal care and bounty towards them. The Lord is good to all, and rejoices in his works, over which are his tender mercies, and his watchful care. “Tho’ he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.”

He endued man with vast powers and capacities of contemplation and enjoyment, and amply provided for their gratification. The first happy pair found their rest and felicity in the gracious Author of their being, and furnished a living temple for his residence, which he beheld and possessed with infinite complacency and delight. The reign of purity and peace within, and the face of God beheld in smiles, imparted a calm sunshine, and heart-felt joy, and made every object wear a pleasing form. So long as man retained his allegiance to his Maker, and delighted in his presence, and in the tokens of his favour, creation wore attractive charms, gave homage to him as her subordinate lord, and seemed to feel and to own the joyful presence of her Almighty King. Before his throne the tribute of a grateful heart was hourly paid, and the incense of unfeigned praise presented. This thrice happy but contracted period far exceeded the golden age of poetic fiction, and might be truly termed the state of innocence and bliss, when evil of every kind was yet unknown.

But man being thus in honour and felicity did not long abide. Soon, alas! his crown of glory fell to the dust, and his most fine gold was changed into a base and degenerate metal. Sin, that accursed evil, fraught with every woe, soon marred the moral beauty of the fairest of God’s works, and entailed anarchy, wretched-

ness and death. The compassions of a Father, the equity of a moral Governor and Judge, and the wisdom of a Being of infinite perfection, require that a guilty rebellious world should feel the smart of his corrective rod, or suffer occasionally the terrors of his deserved wrath. Calamities immediately inflicted by God however, bear but small proportion to the pungent evils, which result from the corrupt appetites, and irregular passions, that wage hostilities in the human breast. Headstrong and pernicious as these are, yet are they subject to Divine controul, in all their malignity and depredations; else, mournful as the state of mankind is, it would be still more sad and intolerable. The wrath of man shall praise him, and to the remainder thereof will he set restraining bounds. From such unhallowed passions proceed deceit and violence, servitude and oppression, with a thousand other woes. The complaints of the poor, the cries of the fatherless and orphan, the tears of the widow, the aged and forlorn, and the secret sighs of the injured and oppressed, not seldom originate from this fatal source. *Whence come wars and fightings among you? saith an apostle; come they not hence, even of your lusts that war in your members?*

The god of this world, the prince of the spirit that rules and works in the hearts of the children of disobedience, knows well how to avail himself of the profound deceit, and desperate wickedness of the human heart. This he employs to augment the guilt of individuals, and the sum of human woe. The introduction and prevalence of sin hath converted this world into a valley of Baca, a waste and howling wilderness—the earth into a lazaret house, where misery, in diversified and affecting forms, is daily presented to our view. Man is born to pain, sorrow and disappointment, of which his few, precarious days are full. “All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The works that are done under the sun, behold, they are vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.” The world is a vale of tears, all beset with clouds and darkness, and often exposed to the storm’s fierce rage. Here man is born to trouble as the sparks fly upward, and remains long the most feeble and dependant of all creatures; and here the wicked often flourish like the green bay tree, while the righteous are trodden down as the mire of the streets. The prosperity of the Church hath hitherto been as variable as the state of the world; for the crimes of her professed children often make her a prey, and her days of darkness long and many.

But will things remain so always? Will sin and sorrow, vanity, disappointment and vexation of spirit, maintain their extended sway over the human race, till the frame of nature be dissolved, the wheels of time cease to move, and ages and generations be no more?

more? Hath God decreed no rest from the tyrannic power of these wide-spread evils---no period in which iniquity shall cease, peace, piety and joy universally prevail, and ill men be no more? Blessed, for ever blessed be his sacred Name, that we are not left to sorrow in this sad situation without hope, or source whence to derive it. The oracles of Heaven shed a cheering light over the joyless gloom, whence the darkest cloud, which can now obscure our sky, presents to our faith a bright and reviving aspect. Hence we are led to hope and believe, that such a period will arrive, even in this rebellious and wretched world; nor will a hope so founded be in vain in the Lord. The words of my text predict a Rest, which may be justly termed glorious, and that both in its cause, nature and consequences; whence the faithful may rejoice in the benign administration of the Almighty, and in the goodness reserved for the sons of men, and silence be imposed on the cavils and objections of infidels or unbelievers. The human race, so long exhausted by bearing the burden and heat of the day, spending their strength for nought, and labouring as in the fire, shall be permitted to repose in a protracted, evening shade, provided for them by unerring wisdom, and unbounded goodness.

He who calls the things that be not as tho' they were, and makes every thing new and beautiful in its season, will yet give signal displays of his power and goodness, of his grace and mercy, glory and love; when the benighted nations, so long the sport of vanity, the prey of wild beasts in human form, and of their own unruly and un sanctified passions, will be brought to his heavenly light, and made to walk in the brightness of his shining. His grand adversary Satan, who hath so long exerted an usurped sway over the bewildered nations, shall not always have pretext to boast, that the kingdoms of this world and their glory are his; for these are Messiah's destined and purchased inheritance, and will yet own him as their rightful Lord, and bring their glory to his Church, whose members shall be all kings and priests to God, and reign with him in bliss for ever. His kingdom shall be yet universal in its extent, as it is benign in its nature, and unbounded in duration. All this the zeal of the Lord of hosts will accomplish; for in that notable day, that blessed age which he will create, the illustrious Root of Jesse, sprung up into a diffusive plant of renown, shall stand and be displayed on the barren mountains of the Heathen world, for a royal ensign to the people, to which the Gentiles shall seek, and *His rest among them shall be glorious.*

In prosecuting the illustration of the subject, I shall essay, in dependance on God,

I. To ascertain the import of the sacred rest foretold in the text, as an object of hope to the benighted and forlorn Gentiles.

II. Spe-

II. Specify some things included in that rest, or attached to it in Scripture, which shall render it glorious.

III. And then advert to some steps in Divine providence, which scripture predictions represent as introductory to this grand event. — These things discussed, if time permit, some Improvement shall conclude the whole.

We have been favoured, at our last quarterly meeting, with a pious, practical Discourse, now in possession of the Public, on the verse of which my text makes a part. But as the discussion of the whole precluded that full and particular view, of which the last clause admits, it is presumed, my fixing upon it at the time, will not be viewed as interfering with the province of a Brother, whom I highly respect, or attempting to supply any lack of service on his part; such a thing being farthest from my thoughts. The plain matter of fact is, a more proper passage of Scripture did not occur, upon which to found the train of thought, to which the grand object of our present meeting gave rise.

I. With regard to the Rest predicted in the text, to ascertain the nature of which first claims our attention, the term admits of various acceptations in Scripture, to which I mean not now particularly to advert. The sacred writers use the terms rest, and comfort or felicity, as convertible; whence it imports, in general, something agreeable to the being who enjoys it—something conducive to, and expressive of his privilege and happiness. The blessedness of the heavenly state is represented under this significant figure: “There remaineth therefore a rest to the people of God.” In the regions of glory and immortality alone will this rest be enjoyed in full perfection. But as that felicity, and the dispositions requisite to relish and enjoy it, must partly commence on earth, the rest in question is to be expected, and will, it is hoped, be yet enjoyed, in the present state. The Church, that consecrated inclosure, constitutes Jehovah’s sacred rest among men, in which the Lord Redeemer with peculiar complacency resides, as a prince in his palace, or a father in the midst of his household. So saith the Psalmist; “The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.” Agreeably to this, a learned Commentator renders the clause under consideration, *And his resting-place shall be glorious†*.

This implies a mutual happiness—the happiness imparted to those who are made sharers of this heavenly rest, and also the sublime felicity of its Divine author, in the glory thence redounding to the persons and perfections of Deity, and in the intimate fellowship of beings conformed to his image, and endeared to him
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by the most sacred and indissoluble ties. With propriety, it may be stiled Messiah's rest; because it was procured by his vicarious obedience, sufferings and death, shall be effected by his power and Spirit, and the enjoyment of it secured by his unbounded authority and prevalent intercession; and because it shall afford for ever a transcendent display of his glory and felicity as Mediator, which he will share with those who have his kingdom formed within them, as consisting in righteousness, peace, and joy in the Holy Ghost.

Our blessed Lord, having finished the work given him to do on earth, took possession of his own glorious rest on high, as God rested on the seventh day, when the work of Creation was completed. The finished work, and saving characters of Jesus our Mediator, will afford, in every age, abundant rest to the weary, labouring and heavy laden, who look to him for salvation; whence said David, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." But tho' he inhabits eternity, fills all space as his abode, and displays his essential and derived glory in heaven; yet he finds a rest and temple in the humble and contrite heart, and in the well-cultivated garden of his Church: for he sups with the soul that admits him, feeds among the lillies, and walks amidst the golden candlesticks. Blessed are they who thus enjoy his gracious presence.

But tho' the significant figure under consideration applies to the church of God at large, and, as used in the text, more immediately to the New-Testament church; yet we are led from the context, and other parallel passages, to consider it here as more particularly intending some conspicuous period of Messiah's gracious reign upon earth, which, compared to any that went before it, may be termed glorious, or glory in the abstract, as the margin renders it; that is, a state truly worthy of himself, eminently calculated to display his glory, and highly expressive of his love to, and complacency in his church and people. It denotes a period when the Gentiles shall seek to the Redeemer, as our prophet tells us in the words preceding the text, or accede to his church in greater numbers than ever before; and when the glory of the Lord shall arise upon her, and make her to shine forth fair as a morning without clouds, or the clear shining of the sun after rain. Tho' this was partly the case at the first promulgation of Christianity in the world, yet not to that extent which many express predictions authorize us to expect. Hence the apostle John, in the 14th of the Revelation, where he begins to describe the awful scenes, which shall introduce this rest, connects his vision of "an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," with the dread downfall of mystical Babylon, an event not yet accomplished. Here is pointed forth the rapid progress of the gospel in the world, till its spread shall

*The gulf
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shall become universal; for it will be carried as on the wings of an angel: "for as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be," both in his grace and glory.

The Jews commonly divided the times, or principal changes of the moral state of the world, into three grand periods or ages; the first, before the giving of the law from mount Sinai,—the second, under the Mosaic dispensation,—and the third, under the Messias, or evangelical economy. This being the last dispensation, which God designed should continue till the consummation of all things; it is foretold by the prophets, under the title of *the last days*, *the last times*, and *latter days*. To this grand division of time, the New-Testament writers often refer. Saith Paul, Christ appeared in *the end of the world*, or, as the phrase might be rendered, *at the consummation of the ages*, or grand periods which preceded his advent. Speaking of his own times, he adds, That the ends of *the world were come*, or, literally rendered, *the conclusion of the ages*. In this sense we may understand what our Lord said of the blasphemy against the holy Ghost, that "it shall not be forgiven, neither in this world, neither in the world to come;" that is, neither in this, nor in the coming age, the one referring to the Mosaic, and the other to the evangelical dispensation; importing that no provision was made for the pardon of that sin by either. The Jews had also their subdivisions of these ages, or grand periods, into smaller portions, corresponding to the days of the week; but the period of the peculiar and glorious reign of Messiah their prince, was regarded by them, as constituting to the whole, what the Sabbatical rest was to each revolving week. They were led to expect, from the writings of their prophets, that the age, or grand period of time, over which he should more immediately preside, would be the most illustrious of all, for the accomplishment of ancient predictions, the number and felicity of his dignified subjects, the enlargement of their privileges, the extent of his gracious reign, and the bright displays of his official glory. The more pious and enlightened among them concluded, that, in the language of our text, his rest would then be glorious, and that not only for the reasons above assigned, but also on account of its duration, which should far surpass any of the preceding ages, or great divisions of time.

Without excluding other subordinate senses of the passage before us, the most conspicuous period, in which this rest shall be enjoyed on earth, we have reason to think, will be what is usually called the Millenium, so often alluded to, or described by the prophets, and foretold by John, in the 20th of the Revelation, as a state of rest, or freedom from Satan's power, malice and devices, and from the tyranny and molestation of all his agents and abettors, and, consequently, from all the evils resulting from that quarter.

quarter. " And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that, he must be loosed a little season." Such as shall enjoy the distinguished privileges of this auspicious period, are said to live and reign with Christ a thousand years, and are pronounced blessed and holy: for over them the second death shall have no power, and they shall be priests of God, and of Christ, and shall reign with him a thousand years.

Different opinions have been held, and are still held, respecting the nature of this blessed reign; some maintaining that it shall consist in the personal and visible presence of the Redeemer, in his glorified human nature, with those whom they suppose will be literally raised from the dead, to reign on earth with him, in a stile of peculiar glory and felicity, during the above period: Others, that it intends a glorious state of the Church, by the accession of all nations, and Christ's reigning in and among them, by his grace and Spirit, and by the purity and efficacy of his institutions; whence this world shall enjoy its Sabbath or rest, for which it hath been so long groaning and earnestly looking, under the load of human guilt, and the pressure of consequent misery, and become, in the wisdom, holiness, and felicity of its numerous inhabitants, a bright emblem of heaven itself, and that for the space of a thousand years, or a very considerable portion of time. According to this view, the *first resurrection*, as distinguished from the second, or last, which will consist in the resurrection of the body, will denote, by a natural figure, usual in the sacred writings, a revival of the truths and cause of Christ, which had so long been in a degree dead and lost; and a resurrection of the souls of men, by the renovating power of the holy Spirit. The souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, instead of rising in their bodies, and reigning literally with Christ, as some would have it, will thus live again, and reign with him, in the revival, prosperity, reign and triumph of that cause and interest, which they once avowed and supported, and for the advancement of which they nobly contended, and endured to the death. Thus Elias, that famous reformer in ancient Israel, is said to have come, or lived again, in John the Baptist, who possessed similar zeal, and was employed in the like work: He went before Christ in the spirit and power of Elijah, whence our Lord said of John, "This is Elias who was to come." And the apostle uses the like figure to denote the conversion of the Jews; "For if the cast-

ing away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?" They shall also rise and reign in the vindication and establishment of their character and reputation, which had been attacked, and reproached in their day; being no longer deified or idolized, as under the Papal system, which inculcates the worship of angels and departed saints; nor vilified as men who had turned the world upside down, who were enemies to Cesar, heretics, and the offscourings of all things, as they have been often branded.

A threefold resurrection is spoken of in the noted passage adverted to above, the first and second metaphorical, and the last literal,—the first a resurrection or revival of the cause of God, and of the souls of men,—the second, the springing up and increase of wicked men, and the return and prevalence of iniquity, intimated in these words, "But the rest of the dead lived not again till the thousand years were finished;"—and towards the close of the chapter, we have an account of the general resurrection, of the sea, death and hell or the grave, delivering up the dead which were in them, in order to be judged every man according to their works. The two last shall be subsequent to the Redeemer's glorious rest on earth, and the first shall take place during that auspicious period, and constitute an essential part of its glory: for as it was when the flood of waters overtook the old world, and a fiery deluge the cities of the plain, so will it be at the second coming of the Son of man. At that awful period, the inhabitants of the earth shall be secure, sunk in ease, sensuality, and vice, and, thro' the prevalence of infidelity, dreaming of no such event: for this great and terrible day of the Lord shall come as a thief in the night, when men look not for it, and are quite unprepared for its approach.

A variety of Scripture testimonies afford abundant ground to believe, that the Church of God will yet attain such a state of prosperity in this world as she hath in no past time enjoyed; and how delightful to reflect, that this state will continue at least a thousand years? for, during that period, Satan shall be bound, and the great Captain of our Salvation, the Prince of life and peace, will bruise his head, by destroying his interest, and kingdom among men, and gaining the most complete triumphs over him, and all his agents, or auxiliaries. The God of peace shall bruise Satan under the feet of his people shortly, when the meek shall inherit the earth, and delight themselves in the abundance of peace.

Without entering, in the least, into the arguments which have been urged in support of, either the literal, or figurative reign of Christ on earth for a thousand years, as this would encroach too far on the time allotted for the discussion of the rest of the subject, I am led to believe, from what I have seen and thought on the point,
that

that the scheme which makes it consist in the displays of his power and grace, in converting the nations to the faith of the gospel, and making them happy in the enjoyment of the grand privileges and prospects of Christianity, is the most rational and scriptural view of that interesting period; the only one indeed, which secures the full completion of many grand predictions, for which we cannot satisfactorily account upon any other supposition. Tho' the things predicted in the text and context, and in similar portions of sacred writ, were so far accomplished in the first ages of Christianity, and indeed meant to be so, as to render our Lord's rest then among the Heathen glorious; yet were they not fulfilled then, or at any period since, in all their predicted circumstances, nor to that extent which we have many reasons to expect.

The time is not yet come, which is foretold in the context, when there shall be no wolf, leopard, young lion, bear, asp or cockatrice, to hurt or destroy in all God's holy mountain; as a blessed consequence of the earth being full of the knowledge of the Lord, that is, true religion, or genuine Christianity, as the waters cover the sea. Nor do we yet see the mountain of the Lord's house established on the top of the mountains, and exalted above the hills, and all nations flowing unto it; tho' this prediction seems to be in a train of accomplishment, or at least the events that pave the way for it: for there are still many mountains which impede the progress of true and undefiled religion in the earth, and instead of being exalted above the hills, is not Christianity so blended with them, like the gold in Nebuchadnezzar's image with the miry clay, or overtopped by them, that they tarnish its glory, obscure its lustre, and, in a great measure, shut up the avenues which lead to its venerable temple, and prostitute sacred things for filthy lucre, whence the visible church hath become a house of merchandise, where buyers and sellers abound, and a den of thieves, to the disgrace and hinderance of Christianity, and the hardening of its opposers in their fatal errors. Other things than clean hands and a pure heart too often procure access to this temple, and a place of standing on this sacred mount; whence wolves not seldom appear in sheep's clothing, to the prejudice and dispersion of the flock, or save themselves the trouble even of disguise. But we are taught to hope, that such noxious plants shall be rooted out of the vineyard, towards the period referred to; and that the mountain of the Lord will then harbour no beast of prey, no venomous reptile, to hurt or destroy. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat."

It seems not at all consistent to allege, that no more is intended in the prophecies which foretell the future extension of Messiah's kingdom to the ends of the earth, than that, at one time or other, his gospel should be preached to all nations, and that some among

them should embrace it, all which is supposed to have been accomplished by the ministry of the apostles; for it is expressly said, in a passage which seems to refer to this very period, (Zech. xiv. 9.) That "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one; and the verse preceding our text says, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In what sense shall the Lord be king over all the earth, if not by his being owned and submitted to in that character by all nations, at the period referred to in the prophecy? for in any other sense he was king over all the earth from the beginning. Do not the waters cover the sea, or channel of the ocean, at one and the same time? yet in such a manner, are we told, shall the earth be full of the knowledge of the Lord, which cannot apply, in my opinion, to any detached promulgation of the gospel, or profession thereof, tho' this should extend, at different periods, to all nations; which cannot however, be proved to have yet taken place.

When the blessed æra in question shall commence, I presume not to determine. Such signs will however precede its commencement, as shall not leave those who look for this appearance of the Son of man at a loss to perceive and ascertain its approach. Some suppose, that there is an analogy betwixt the natural and the moral world,—that the creating of the former in six days, and then resting on the seventh, was intended to prefigure the preparing, or bringing of the moral world, in the work of redemption, in the course of six thousand years, for a seventh, or millennium of sacred peace, rest and joy, under the special reign and influence of Messiah the King of kings, and the Governor among the nations, who shall yet arise, and inherit all nations. The delay of this day of salvation, for so long a period, will fully discover the depravity and wickedness of the human heart, and the utter insufficiency of any means of human device to reform mankind, and render them happy. When these have had their full trial, without producing any valuable effect, in regard of eternity, God will pour out his Spirit upon all flesh, and make them willing in the day of his power; whence converts to his Church will spring up as willows by the water courses, or new-mown grass after refreshing showers of rain. Thus the depravity and obstinacy of man, and the power and efficacy of Divine-grace, will be universally acknowledged; whence it shall appear, and be owned to the praise of that grace, that sinners of mankind are saved, not by human might or power, but by the Spirit of the Lord of hosts—not by works of righteousness which they have done, but by the washing of regeneration, and the renewing of the Holy Ghost.

There is an old tradition, both among Jews and Christians, which says, That at the end of six thousand years the Messiah shall come, and the world be renewed, when the reign of the wicked
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one shall cease, and that of the saints commence. According to this tradition, the seventh millenary of the world is to constitute the grand sabbatism, or holy rest of the Church, when her youth shall be renewed like the eagle's, and the beauty of holiness shall adorn her with heavenly charms. The Chronology of some versions of the Old Testament, with regard to the period anterior to the call of Abraham, the most difficult æra, of the whole scripture account of time, precisely to ascertain, if admitted, will disprove this hypothesis; for according to that, the sixth thousandth year of the world is already past: but whether that, or the commonly received account, be the just one, or both may not be incorrect, is a question, which cannot, perhaps, be easily solved.

Some of the Mosaic institutions are thought to have been designed to typify that happy period, or the glorious rest foretold in our text. The seventh day sabbath, the sabbatical year, which returned every seventh year, and the jubilee, which comprised seven sabbatical years, are supposed to have been all an emblem, pledge and earnest of this *acceptable year of the Lord*, which may, in an especial manner, be stiled, *the year of his redeemed*. The feast of tabernacles, which was appointed in the seventh month, is allowed not only to have a retrospect to the state of the Israelites in the wilderness, who were a typical people, and to be meant to remind them that they lodged so long in booths or moveable tents, fit figures of the present state; but also to look forward to the state of the Church under the gospel, and particularly, during the Millennium. Of that feast, the last was reputed the great day, perhaps indicating the superior glory, and felicity of this enlightened, and happy age, when primitive innocence, and simplicity of manners shall prevail, and God be with his people, as with the Church of old, by a pillar of cloud by day, and a pillar of fire by night, and by the copious descent of the heavenly Manna. The prophet Zechariah describes the gospel church, or the duties and privileges of her members by this very figure. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." That the feast here intended did not mean the ancient Jewish feast, which went under that name, and was but the shadow of good things to come, is evident; for the Jews alone received a command to celebrate that feast, to whom

whom, and the proselytes from among the Gentiles, its observance was confined. It must then mean the New Testament state of the church, and particularly, the happy period foretold by the prophet in the connection. Such among the nations, who become not then the genuine members of this grand community, shall be smitten with grievous plagues, and destroyed with the breath of God's mouth, and the brightness of his coming: "For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them."

That we are not to understand the number of years specified by John, as the period of the church's rest, of prophetic years, which would multiply the sum in proportion to the days in each year, making in whole three hundred, and sixty-five thousand years, but literally of so many natural years, may be inferred from the frequent repetition of a precise number, in the same words, without the least indication, that it is to be taken otherwise than according to the natural import of that term in common language. But it is not necessary to suppose, that the glorious period in question, will consist exactly of a thousand years, neither more nor less; for it is usual in scripture to put a definite for an indefinite number, when the sum intended is not materially different. Such a period is abundantly long to accomplish, under the Divine administration, the most glorious and beneficent purposes, and to give such displays of the love of God to the human race, and of the efficacy of his institutions, when accompanied by the power of his Spirit, as shall far exceed any thing we can now conceive. Admitting the hypothesis alluded to above, that the Millennium shall commence at the close of the sixth thousandth year of the world, which I pretend not however to assert, or that the commencement of it may be ascertained by calculations deducible from Scripture, this will not, however, go to fix the precise period of the day of judgment, which our Lord declares to be placed beyond the reach of human knowledge; for a variety of events are allowed to intervene betwixt the close of the Millennium, and the end of the world, or consummation of all things, which John mentions in the sequel of the chapter, where that grand event is foretold; such as the loosing of Satan for a little season, as it is termed, from his confinement, his going out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom shall be as the sand of the sea; the success of his efforts in deceiving them, and seducing them to infidelity, whence the Son of man, when he cometh to judgment, shall scarce find faith on the earth; the encompassing, with hostile intentions, the camp of the saints, and the beloved city; and the sudden infliction of some awful judgements

Judgments for such conduct, while attempting to execute their wicked designs, denoted by the coming down of fire from heaven to consume them. The beginning and end of this remarkable period may, perhaps, so blend, by imperceptible shades, with that which precedes and follows it, that it will be difficult, if not impossible, to fix precisely when it shall begin or end. Thrice happy they for whom it is reserved to enjoy its glorious privileges! Tho' placed at some distance from this auspicious period, with some awful clouds of wrath to intervene; yet, like Abrahamaam in seeing Messiah's day afar off, let us rejoice, while we hail the delightful prospect, so fraught with glory to God in the highest, peace, purity, and happiness on earth, and good-will to men.—I proceed

II. To specify some of the distinguishing privileges of this predicted Rest, whence it may be termed glorious. These privileges, or advantages, which are attached to it, or included in it, in Scripture, are various and important. The limits of one discourse however, will permit our adverting only to a few, which may yet serve to excite to a more minute inquiry into the report of the sacred oracles upon the subject.

This Rest shall acquire true glory from that extensive diffusion, and vast increase of Divine knowledge, which shall then take place in the world, and happily prevail over that night of moral darkness which hath so long involved the blinded nations in its dreary shades. Without knowledge, says Solomon, the mind is not good; and an apostle requires that we should be able to give a reason of the hope that is in us with meekness and fear. But alas! how long hath ignorance proved the parent of devotion with many others besides the votaries of Rome; and a false zeal, without knowledge, infested the church of God, and disturbed the peace of society, notwithstanding that light hath come into the world! Too few indeed, among the professed followers of Jesus, approve themselves children of the light and of the day. As God reigns and rests in light, his brightest emblem and emanation which the human eye can behold, and owns the children of the light and of the day as his: so darkness is Satan's first-born, and the seat and main pillar of his kingdom; for the blindness of the understanding is the best security of his reign, and indeed, of the sway of tyranny of every kind. That reign must maintain its ground among men, while the blind lead the blind, and the shades of mental night pervade the great majority both of teachers and taught. Iniquity, servitude and oppression fix their infernal throne in ignorance, and tame submission to a yoke not imposed or sanctioned by Heaven, and these constitute the best security of the continuance and extension of their sway; whence the gospel, which was intended to restore man to the glorious liberty of the sons of God, hath

hath been too long, and too successfully perverted to wreathe about their necks a yoke of degraded bondage.

But the extensive diffusion of Divine light will dissolve the fatal chains, by which the bodies and minds of men have been so long bound. When this is universally effected, Messiah's rest among men will be glorious. The prophet foretelling the ample provision which God shall make for his people in this blissful period, adds, "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is cast over all nations;" whence they shall say, "Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation," Isa. xxv. 7, &c. This is the happy time when "all shall know the Lord, from the least to the greatest." "And the eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." The prophet Zechariah, in the 14th of his prophecy, is allowed to predict the coming and glorious state of the Redeemer's kingdom in the earth. How remarkable to that effect the following passage! "And it shall come to pass in that day, that the light shall not be clear, nor *dark*," or as it might be supplied, *and dark*: "But it shall be one day, which shall be known to the Lord, not day and night: but it shall come to pass, that at evening-time it shall be light. And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one."

This figurative language seems plainly to intimate, that in the period referred to in the prophecy, there shall be no night, or darkness in the Church; no interchange of day and night, of joy and sorrow as formerly, when her few, short days of prosperity were succeeded by the dark night of degeneracy and affliction: but it shall be day at the time night used to advance, so that the light of prosperity, joy and holiness, shall be enjoyed without interruption. In this state of the Church, John tells us, "There shall be no night;" and the sacred text assigns this good reason: "for the glory of God and of the Lamb shall lighten it," whence the days of Zion's mourning shall be ended. The description of the glorious state of the new Jerusalem, of which the above is a part, tho' completely realized only in heaven, yet is allowed to receive an accomplishment in the happy period in question. In consequence of the constant flow of living waters into all parts of the earth, of which the prophet speaks in the passage partly quoted above, and which was presented to John in vision, under the expressive emblem of a pure river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb, the great Ruler, who is then to rule over men, like his emblem the sun, "shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender
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grafs springing out of the earth, by clear shining after rain."

In the verse preceding that of which my text makes part, the universal peace, benevolence, and cordial friendship, which shall subsist and prevail in Messiah's happy reign, is ascribed to the wide diffusion of divine light in the earth; "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The same interesting truth is elsewhere expressed by our prophet, tho' with a little variation in the language; "The whole earth shall be filled with his glory;" that is, the knowledge of him in his nature, works and ways, or with genuine Christianity, which conveys that knowledge, and displays his glory. This evidently supposes the universal spread of the gospel, to promote which in the earth, we now profess to lend our aid. To that glorious and desirable event, or the means which shall be employed in providence to accomplish it, our Blessed Lord is thought by some to refer in these words; "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." In the last times he will send forth the angels of the churches, who shall find their way into the frozen regions of the north, bearing the glad tidings of salvation to these forlorn tribes that dwell in the caves of the earth, and holes of the rock; and penetrating into the burning climes of the south, with bowels yearning over a perishing world, whose dark places of the earth, which are full of the habitations of horrid cruelty, shall be refreshed and humanized by the heavenly dew. Thus the rapid progress of the gospel, in the latter days, shall be secured; nor will the power or united efforts of earth or hell be able to prevent its spread.

By his knowledge, says Jehovah, shall my righteous servant justify many; that is, he shall, by diffusing the knowledge of himself in his word, bring many to believe in his name; whence they shall be acquitted from guilt, and entitled to eternal life. Our Lord taught his disciples, at their request, to pray, "Thy will be done in earth as it is in heaven;" which pre-supposes the promulgation of that will over all the earth, in connexion with the coming of his kingdom; and he would not teach them to pray for what shall never take place. "Many shall run to and fro," saith the prophet Daniel, "and knowledge shall be increased," Dan. xii. 4. This promise, which the connexion restricts to the time of the end, may with propriety be understood of missions to different parts of the world, for spreading the gospel of the Son of God. The alacrity with which they shall be undertaken,—the numbers that will embark in them,—the eagerness, fervour, and perseverance with which they shall be pursued, or executed,—and the success which shall attend such missions, are all here plainly intimated: for out of Zion shall go forth the law, and the word of the

the Lord from Jerusalem, by means of these messengers of peace to the nations whose feet, or travels and labours in this enterprize, shall be deemed beautiful on the barren mountains of the Heathen world, while they bring the best of tidings to the inhabitants of these mountains. Hence, as the prophet Isaiah expresses it, with particular reference to that grand event, "Many people," or as Micah hath it, "Many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem," Isa. ii. 3. Mic. iv. 2. Hearing that men have come from a far country, purely out of concern for their happiness, to bring them good tidings of great joy, such will be their address to one another, or of those who are already converted to the faith of the gospel among them, to their yet heathen relatives and neighbours; like the woman of Samaria to her fellow citizens, Come, hear men who have told us all things that ever we did, and of one Jesus who saves those that believe in and obey him; are not these the servants of the great God, who have thus come to shew us the way of salvation? nor will such addresses be in vain in the Lord.

The prophet describing a happy state of the church, adds, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound," Isa. xxx. 26. This evidently intends a vast increase of religious knowledge which, compared to any thing till then attained, shall shine with a splendor increased seven-fold. The number seven denotes perfection, so that the light of seven days comprised as in one, may denote a very high or perfect degree of divine knowledge. Or should we understand by the moon, the Mosaic ritual, and the prophetic writings, and by the sun, the New-Testament dispensation, and church, and the discourses of our Lord and his apostles, a sense by no means forced, or unnatural; then here we have a prediction or promise, that such additional light shall be thrown, in this blissful period, on the Mosaic economy, and prophetic writings, as will make their import as plain and obvious as the New Testament now is; while that, by the reaction of the same increased light, shall resemble the unixed brightness of seven days, or be seen in all its sacred truths, and prospects, like an object placed in the collected beams of seven suns, while the medium and organ of spiritual vision are adapted to the bright splendors of this glorious day. The clearness, perspicuity, delight and precision, with which divine things shall then be known, will far exceed any thing to which the most enlightened could before pretend. Predictions will be clearly and satisfactorily seen in the light of their corresponding

ponding events; and the gospel will, in the most sublime sense, bring life and immortality to light. In this view, the path of the just, or the oracles of truth, which mark out the patent road to glory, shall shine more and more to the perfect day; which the Millennium may be stiled, compared to any period that went before it, tho' far exceeded by the perfect light of glory.

In this state, "there shall be no more an infant of days," as the prophet speaks, no old infant, who is a child in spiritual wisdom and understanding, and in whom ignorance and grey hairs form a sad contrast: a sight not more mournful than common in the moral world. In this happy age, the Lord will ordain strength, and perfect praise from the mouths of babes and sucklings; for the seed of the righteous and of the church shall then be taught from their childhood to know and understand the holy scriptures; as it is written, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord." "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts," Isa. xxviii. 9.

The rapid and extensive spread of divine knowledge in the world, in the noted period referred to, will be one blessed effect of Satan's being bound up a thousand years from deceiving the nations; for he hath a powerful influence on the moral darkness which involves the benighted nations, sows tares when the servants are asleep, and blinds the eyes of those to whom the gospel is hid, lest the light of the knowledge of the glory of God should shine into their hearts. How felicitating and glorious that period, when mankind shall attain, in an eminent degree, that sanctified knowledge, that heavenly wisdom, which will distinguish them from, and exalt them above, not only the inferior creatures, which will then respect man as their lord, but all the sages of preceding generations, and fit them for fellowship with God, and for being the future companions and fellow-worshippers of angels! I have dwelt the longer on this point, because the knowledge in question will prove, under God, the grand source or medium of every other blessing, which shall distinguish the rest in our text, the advancement of which knowledge in the earth is the important object of our association, and present meeting.

Cordial harmony of sentiment in the things of God, attended with corresponding expressions, will result from a more perfect knowledge of the truth, seen and felt in and by the light of that Spirit, who inspired the sacred records, and greatly add to the glory and felicity of that rest which crowns the divine benignity and administration on earth.

Interesting as union in a civil and political sense is, and much as

this is to be wished for by every friend of the human species ; yet union in the belief of the truth as in Jesus, and in pursuing that line of conduct which it inculcates and enjoins, is of still greater consequence to human happiness and much more devoutly to be desired. How trivial the concerns of time and the body, compared to those of the soul and eternity, tho' the former unhappily gain the preference ! It seems to be the result of an essential principle in our nature, to find ourselves pleased with those who possess similar views, dispositions, and prospects with ourselves, in matters which we deem of the greatest moment ; and this pleasure will correspond to, and bear proportion to the cause which produces it. This agreement in sentiment, and in love of the truths of the gospel, properly understood, and duly embraced, cements and increases the union and friendship of Christians, and influences the whole of their conduct towards each other. David counted the righteous, the excellent ones of the earth, in whom his soul delighted ; and was a companion to those that feared God, and kept his precepts, however low their rank in society, or indigent their circumstances. In proportion as the truth is known, and loved for its own sake, every opposite error will be hated : for what fellowship can light have with darkness ? Men may love each other from a variety of considerations, and indeed should, tho' they may differ in sentiment on many points ; yet real Christian union, love and friendship, which cannot be extended to all promiscuously, rest only on the knowledge, and love of the truth as in Jesus, dwelling mutually in Christians, and professed by them ; and such knowledge and love of the truth is calculated to beget and promote that union, and these dispositions. Thus the first Christians loved one another in the truth, and for the truth's sake which dwelt richly in them ; whence they came to be united in knowing and obeying the truth from the heart. " Seeing ye have purified your souls," says Peter, addressing the faithful, " in obeying the truth, thro' the Spirit, into unfeigned love of the brethren ; see that ye love one another with a pure heart fervently." These two principles lend mutual aid wherever they exist, and have a powerful influence in producing all the fruits and expressions of Christian friendship. In the present lukewarm and degenerate day, these suffer a woful decline ; for the want of brotherly love, founded on the knowledge and love of the truth, is, alas ! too apparent every where. This is at the bottom, it is to be feared, of many of our present divisions, or hinders a cordial union in the things wherein professed Christians are agreed. What is said of iniquity, applies also to error ; because it aboundeth, the love of many waxeth cold ; and this cherishes a spirit of bigotry and self-love. It is more than probable, that this epidemical disease will cleave to the bulk of professed Christians, notwithstanding all the boasted light and philanthropy of the times, till the prevalence of infidelity,

lity, and the overwhelming judgments of Heaven, force them to make one common cause: "for the Lord shall wash away the filth of the daughters of Zion, and shall purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

But as light and knowledge shall greatly increase in the latter days, whence the truths of Christianity will be more clearly seen in their native excellence, importance and connexion, these will be generally understood, and cordially embraced; and men will therefore be united together in the same mind, and in the same judgment, loving one another in the truth, with a pure heart fervently. As the sun is seen only by his own beams; so Jesus will give his people to see light, and that eye to eye, in the refulgent and cheering displays of his own light. In that happy period, the Lord's prophetic promise, by his servant Jeremiah, will receive a more full accomplishment than hath been hitherto realized: "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them," Jer. xxxii. 39. The walls of partition which have so long unhappily divided the children of the household of faith into so many separate classes, or rival societies, as if they were aliens or enemies, will be then broken down, and every party-distinction lost in the grand and honourable one of the Christian. There shall be but one fold, as there is but one shepherd. While we lament that this is not yet the case among the followers of Jesus, with joy let us anticipate the happy period, when such shall "glorify God, even the Father of our Lord Jesus Christ, with one mind, and one mouth." Tho' distant and remote regions may pasture the Redeemer's flock, and extended oceans roll between the lands that give them birth and residence; yet, being taught of the same Spirit, and led by him into all truth, what can prevent their unanimity in sentiment, and uniformity in worship, so far as these are attainable in the present state, and necessary to all the grand purposes of edification? The Christian name will be then held in high estimation, as the only characteristic title of the disciples of Jesus; and thro' him they shall all have access, by one Spirit, to the Father, whom they will worship in the beauty of holiness, and in spirit and in truth. The unction from the Holy One, of which they shall all liberally partake, will secure a happy union and fraternity, as a bright emblem of, and grand preparative for the social, endeared, and refined enjoyments of the heavenly state.—What a glorious rest, when all the followers of the Lamb will cordially unite in sentiment, in affection, and in all the acts of religious worship! And what a powerful motive to begin to anticipate the joyful period, by cherishing and promoting, to the utmost of our power, the same philanthropic and catholic spirit!

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The universal spread of the gospel, in its light, life and power in the earth, or of Messiah's kingdom; and the vast increase of his loyal subjects, will also greatly contribute to the glory and happiness of this heavenly rest.

In the days of the apostles and their successors, the gospel had free course among the nations, whence they that sat in darkness came to see a great light, and to walk in the brightness of its shining. This light hath since been more partial in its diffusion, and much less felt in its influence. Many parts of the earth remain still in midnight darkness, on which, perhaps, this heavenly light hath never yet dawned. A learned geographer † observes, "That dividing the whole world into thirty parts, nineteen of them are inhabited by idolaters. Of the eleven parts which are remaining, six are possessed by Jews, Turks and Saracens. Then, for the five which are behind, two are of the Greek communion; the other three being divided betwixt those of the church of Rome, and such as pass generally by the name of Protestant or Reformed churches. Which, (adds he) shews how small a portion of the world is possessed by Christians, who only have reason to pretend to the true religion." Whatever advantages of a temporal nature the people, who inhabit such extensive regions of darkness, and many of them of barbarism and horrid cruelty, may possess, all who believe Christianity must own that they are yet destitute of the one thing needful. But we are led to hope, that the light of divine truth, like the eye-lids of the morning, will yet open on the whole earth, and make the King of Zion's rest, from the rising to the setting sun, glorious. Let a few of the many passages of scripture, which inspire this pleasing hope, suffice at present.

The great promise made and repeated to the patriarchs, and confirmed even with an oath, appears to be meant in this latitude. "In thee shall all the families of the earth be blessed — All the nations of the earth shall be blessed in him. — And in thy seed shall the nations of the earth be blessed." This promise, thrice repeated to Abraham, is made again to Isaac; "I will perform the oath which I swore unto Abraham, thy father. — And in thy seed, shall all the families of the earth be blessed;" and to Jacob; "In thee, and in thy seed, shall all the families of the earth be blessed." The apostle Peter refers the accomplishment of this promise to the times of the gospel, and Paul applies it to Christ as the promised seed, and to those who believe in him as the persons intended in the promise to be blessed in him. This expressive and extensive promise hath never yet been accomplished to the extent plainly imported in the diversified phraseology in the sacred text; nor indeed can, till Christianity extend its happy influence to all nations, and bless small and great in them with the knowledge of the truth.

The book of Psalms abounds with such predictions. In the Second, the Father promises his anointed King, upon his request, the Heathen for his inheritance, and the uttermost parts of the earth for his possession: but we see not this promise as yet accomplished; for in these Satan hath yet his seat, and over them sways his infernal sceptre. In the 22d Psalm, we have an account of the sufferings of the Son of God, and of the glory that should follow. Among other things to the same purpose, occur these remarkable words; "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Of that kingdom, in the extent there predicted, he hath not yet taken possession. It is foretold, that the meek, and they who wait on the Lord, shall inherit the earth, and delight themselves in the abundance of peace; while evil doers shall be cut off, and the wicked, and their place shall not be found. The reverse of this hath hitherto been the case; those who join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth, being of that description. How express, to the same purpose, what we find recorded in the 67th Psalm! There the church prays, that the Lord's way may be known upon earth, and his saving health among all nations; that all the people may praise him; that the nations may be glad and sing for joy; because he shall govern the nations upon earth. "Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us; and *all the ends of the earth shall fear him.*" Such prayers have the force of predictions; for the Spirit of God never inspires a petition which shall not be granted.

The 72d Psalm, under the figure of Solomon's peaceful and happy reign, hath a particular reference to this glorious subject. There it is foretold, that Messiah shall come down like rain upon the mown grass, and showers that water the earth, intimating the copiousness and extent of his divine influences. Whence "in his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." After describing the extent of his conquests, and the privileges of his reign, it is added, agreeable to the promise made to Abraham, "Men shall be blessed in him: all nations shall call him blessed. Let the whole earth be filled with his glory. Amen and Amen." The Church, in offering up this prayer, not only expresses her desire, but also her assurance of a gracious hearing.

The Psalmist having in the 82d reproved the negligence and mal-administration of the rulers of the earth, whence its foundations, its regular systems and ancient forms were out of course, and exhorted them to their duty, concludes with this prayer,

"Arise,

" Arise, O God, judge the earth," which he founds on this solemn declaration, elsewhere made the subject of prophecy; " for thou shalt inherit all nations." By judging the earth we are to understand, his subduing its inhabitants to himself, and reigning over them as his people. This effected, the righteousness of Zion shall go forth as brightness, and her salvation as a lamp that burneth, when the Gentiles shall both see and inherit this righteousness.

To the same grand event the Spirit of God seems to refer in the 97th Psalm, when he saith, " The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." His reign of grace in the world is here intended, that reign in which the inhabitants of the isles and continents are so much interested; and this auspicious reign will be preceded by confounding, as it follows, all the worshippers of graven images. He also adds, in the next Psalm, " Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise." This, and the exhortation in the 100 Psalm, " Make a joyful noise unto the Lord, all ye lands: Serve the Lord with gladness; come before his presence with singing," with many similar addresses elsewhere, seem to imply, that the period will come, when such exhortations shall have their full effect; having been given by one who sees the end from the beginning, and whose purpose shall stand: for every such call, or form of address amounts to a prediction or promise, that all nations shall yet have abundant cause of rejoicing in the Lord, and in the discoveries of his grace and mercy.

The writings of the prophets, particularly of Isaiah, abound with similar predictions, which, tho' they have a reference to the recovery of the Jews from Babylon, and to the first ages of Christianity, yet can be understood with no consistency, unless extended to the blissful period in question. This will prove the notable day of the flourishing of Messiah's kingdom on earth, which is eminently, and in a peculiar manner, the day of salvation. Guided by the Spirit of inspiration, and blessed with brighter views of the glory of this day, than any that went before him, Isaiah utters, nigh the beginning of his prophecy, the following beautiful prediction, which is so much to our purpose. " And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in, or on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." This evidently imports the extension and establishment of the Redeemer's kingdom in the earth; and the total overthrow of every system which opposeth the coming, or obstructeth the enlargement of that kingdom. The same event was revealed to Nebuchadnezzar in a dream, and explained by Daniel:—" And the stone that smote the image became a great mountain, and filled the whole earth." And this is the interpretation given of that prediction. " And in the days of these kings shall the God of hea-
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ven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever," Dan. ii. 35,—44. The chapter where my text lies treats of the same grand subject. The blessed change represented as produced on the minds of men, and the peaceful state of the church in consequence of it, is resolved into the universal spread of divine knowledge: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." So far is the earth from being yet filled with the knowledge of the Lord, as here foretold, that gross darkness hath hitherto covered much the greatest part of it, and real Christianity has been confined to narrow bounds, and even where the gospel hath been published, how few comparatively embrace it in truth, and love, and exemplify the Christian character!

The universality of Christ's kingdom in the world, is included in the prediction, That the Lord of hosts will make in this mountain, or the Church, a feast unto all people, and destroy the face of the covering cast over all people, and the vail that is spread over all nations, and wipe away tears from off all faces, Isa. xxv. The prophet, after mentioning some of the preparatory steps to this grand event, adds, "And the glory of the Lord shall be revealed, and all flesh shall see it together," (ch. xl.)—*all flesh*, that is, all nations, or all mankind, who shall live in the period to which the prediction alludes.

The predictions recorded, from the 40th chapter to the end of the book, of salvation, happiness, and glory to the Church, are thought to have a principal reference to the latter day, when the millennial rest shall universally prevail. How remarkable the following passages! "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God;" that is, all nations, over the face of the earth, shall enjoy the blessings comprised in that salvation. Similar to this is the language employed by the prophet Micah, to express the same grand event: "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide; For now shall he be great unto the ends of the earth," Isa. xlv. 22.—xlix. 6.—lii. 10. Micah. v. 4. These scriptures appear at first sight to say, That the salvation of our God shall be proclaimed to all nations, near and remote; yea more, that all nations shall be saved;

for he calls things that be not as tho' they were. The recovery of the seed of Abraham to the Christian church is also here foretold; yet mentioned as a small matter, or light thing, compared to the conversion of the Gentiles. When the glory of the Lord shall arise and be seen upon the Church, as predicted, it is promised, That the Gentiles shall come to her light, and kings to her rising: That her gates shall be open continually, that they shall not be shut day nor night; that men may bring unto her the forces of the Gentiles, and that their kings may be brought. The whole 60th chapter indeed, is employed in describing the increase and felicity of that distinguished period; but the following expressions merit particular notice. "The nation and kingdom that will not serve thee, shall perish: yea, those nations shall be utterly wasted." "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and thy God thy glory." When these things take place, all nations must belong to the Church; for they that will not serve her, or Messiah her prince, shall perish, and be utterly wasted, and no place found for them. The following chapter closes with a very delightful promise: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before *all the nations*." So sudden, conspicuous, and remarkable the accomplishment of these things, that it gives occasion to the following questions: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." We read of such accessions to her as are compared to a flowing stream, or a confluence of waters; "For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream,—and *all nations shall flow unto her*."

Isaiah concludes his prophecies with a remarkable prediction to the same effect. What an universal gathering to the great Shiloh, and what blessings shall they enjoy under the shadow of his wings! The messengers who shall be sent abroad, according to this prophecy, are many. The boundaries of their mission are to extend to the very extremities of the old world—to *Tarshish*, whose kings or leading men are said elsewhere to bring Messiah presents, or the western part of Europe—to *Pul and Lud*, which are supposed to denote Ethiopia, and the extensive continent of Africa—to *Tubal and Javan*, by which some understand the Northern parts of Asia, and the regions of ancient Greece; and to the *isles afar off*, probably denoting those remote countries which lie upon the Indian ocean. These heralds of peace, according to the import of this

noted prophecy, are to carry the glad tidings of the gospel far and wide among many nations, living at a great distance from the former seat of the Christian church, out of which shall go forth the law, and the word of the Lord; even as the nations and countries specified were very remote from Jerusalem, the seat of the Jewish church. The inhabitants of these countries were what is called barbarous, at the time the prophet wrote; but there is not a word of civilizing them, to prepare them for the reception of the gospel, which found its way at first to, and the most cordial entertainment with, many whom the learned Greeks, and polished Romans counted barbarous. Hence it hath been often mentioned as one of the honourable achievements of Christianity, that it had converted even the most ferocious, stupid and barbarous people, into gentleness, docility, and amiable manners, according to the well known figures of the prophet, of the lion and the lamb, the bear and the kid, lying down together, and a little child leading them, and laying his hand on the hole of the asp, and playing around the cockatrice's den, without catching or dreading any harm.

When God shall gather all nations, and they shall come and see his glory, he will take of them for priests and for Levites, as there foretold, raise up from among them many polished shafts in his quiver, many scribes instructed into his kingdom, which will have a surprising effect on the rapid and extensive progress of the gospel in the world. What an animating prospect does this single prophecy open to our view! We seem to see the high ways and the passages on every side, crowded with joyful converts from every quarter. They come "upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts;" alluding, probably, to the journeys of the Jews from distant parts of the land of Judea to Jerusalem, at their respective festivals, or at their return from their captivity. What a striking view does this give of a general turning to the Lord in every land, and of the eagerness with which the nations shall press into the Church, to offer and dedicate themselves, in the most solemn manner, to the Lord and his service!

You will perhaps think, I have already rather abounded in scripture authorities, in proof of the point under consideration; but so delightful is the subject, and of such importance is it to place its certainty in the clearest light, that I must beg your attention to a few passages more in confirmation of it. In the prophecy of Jeremiah, we find the following noted prediction: "At that time they shall call Jerusalem the throne of the Lord," that is the church, in and by which he shall then reign. "And all nations shall be gathered unto it, to the name of the Lord, to Jerusalem;" they shall become members of the church, drawn to it by the discoveries of the Lord's name or perfections, made to them in the gospel. "Neither shall they walk any more after the ima-

gination of their evil heart. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. They are vanity, and the work of errors: In the time of their visitation they shall perish." Jer. iii. 17.—x. 11, 15. "The Lord alone shall be exalted in that day," or regarded as the sole object of religious worship. "And the idols he shall utterly abolish.—In that day a man shall cast his idols of silver, and his idols of gold, to the moles and to the bats." Here the entire abolition of idolatry in the earth is foretold, and the conversion of all nations to Christianity: they shall wholly renounce their idolatry, and all their wickedness, and glory in following the Lamb of God whithersoever he goeth.

The prophet Daniel represents the Church as the last kingdom which shall be found on earth, and shall become great, and fill the world, and exist for a long period, in a very happy and glorious state, all nations, and all mankind being included therein. "Thou sawest (said Daniel to the king) till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. And the stone that smote the image became a great mountain, and filled the whole earth." The stone that became a great mountain filling the whole earth, is the Church, Messiah's kingdom, which shall stand for ever, and fill and comprehend all nations. The prophet tells us, that he saw in the night visions one like the Son of man, come with the clouds of heaven, denoting the suddenness of his appearance to take possession of his kingdom; "And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." More occurs to the same purpose in the writings of this prophet.

Micah, in the 4th chapter of his prophecy, gives a grand prediction of the future enlargement and establishment of the Redeemer's kingdom in the earth, in almost the same words with his co-temporary prophet Isaiah, part of which I have already adduced. You may consult at your leisure the 3d. of Zephaniah's prophecy, from the 8th verse to the close, where, after describing and sharply reproving the corrupt state of the Jews, and their princes, priests and prophets, which applies to, or intends the degenerate Gentile church, he denounces the out-pouring of his vengeance, and foretells at large the happiness that should follow. The prophet Zechariah speaks of the same important event. "Sing and rejoice, O Daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee. Behold thy King cometh

eth unto thee,—he shall speak peace unto the Heathen: And his dominion shall be from sea even to sea, and from the river even to the ends of the earth. And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be. And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one." How precious and extensive the blessings contained in this prediction, which shall be accomplished by the promulgation of the gospel, and the copious effusion of the influences of the Holy Spirit! The Lord's declaration to the Jews, in reproof of their wicked conduct, is also full and express in proof of the important point I would establish; "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts." Here is a promise that God shall be worshipped in every place, from one end of the earth to the other, with all the expressions of unfeigned and fervent piety; an event not yet realized in the annals of mankind.

Our Lord and his apostles often allude to the same subject. The parable of the grain of mustard seed sown in the field, and of the leaven hid in three measures of meal, till the whole was leavened, to which our Lord compares the kingdom of heaven, or the gospel state of the church, seem to intend this very thing: for if the knowledge and practice of Christianity become not one day universal in the earth, these similitudes will not be realized to their full extent. He remarks to the same effect, "Now is the judgment of this world: now shall the prince of this world be cast out;" the same as to be bound up from deceiving the nations. "And I, if I be lifted up from the earth, will draw all men unto me." All that hath yet taken place in fulfilment of these sayings, is only like the first fruits of what may be yet expected. The judgment of the world, and the casting out of Satan, seems to point to the millennial state, and the judgments which shall precede it, by which, and the preaching of the gospel, Satan's kingdom shall be destroyed. And the drawing all men to the Redeemer, may denote the conversion of all nations to Christianity, and their voluntary subjection to him; or that by far the greater part, if not all the individuals who shall then live upon the earth, shall be saved by the Lord. The commission given to the apostles, "Go, preach the gospel to every creature," supposes a time will come when they shall do so by their inspired writings; for there is no speech nor language where their voice shall not be heard; for their sound shall yet go out unto all the earth, and their words unto the ends of the world, in a more extensive sense than in the days of their personal ministry. Our Lord appears to have understood
some

some passages of the Old Testament in this latitude; "He said unto them, Thus it is written—that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 46, 47. And he also tells us, "This gospel of the kingdom shall be preached in all the world; for a witness unto all nations, and then shall the end come," Mat. xxiv.

14. Some would explain these and the like passages, as intending only that the gospel, at one time or other, shall be published to all nations, and think they had their full accomplishment in the days of the apostles; and therefore, that there is no other promulgation of the gospel to all nations to be expected. It cannot be admitted, that all nations have heard the gospel in the days of the apostles, because many populous and extensive regions of the earth were not then discovered, the art of navigation being only in its infancy. The Roman empire, including the nations and countries subjected to its sway, was then termed the world: but the reign of the Prince of peace was meant to extend much farther, and his gospel to be a witness to all nations. The last text quoted speaks of the preaching of the gospel in all the world, for a witness unto all nations, as a thing which shall more immediately precede the end, or consummation of all things; "then shall the end come," which cannot be understood of the end of the Jewish civil and religious polity; because by the time that system came to a final close, the prediction was not accomplished.

The book of Revelation contains a series of prophecies respecting the Church, which extend to the very close of time. The Millennium is foretold in the 20th chapter, and its glorious state described in the two following, by figures borrowed from the terrestrial paradise, yet adapted to foreshadow the still superior glory and felicity of the celestial state. The four-and-twenty elders, or the church represented by them, are introduced in the fifth chapter as rejoicing and praising Christ, for redeeming them out of every kindred, and tongue, and people, and nation, which intimates the universal spread of his kingdom, and also the prospect of reigning with him on the earth, when he shall come in his kingdom with power and great glory. In the 11th chapter, it is asserted, that under the seventh trumpet, which comprises all the events, from the time of its sounding, to the end of the world, all the nations and kingdoms of the earth shall become one kingdom under Christ, and be wholly swallowed up therein, not to be succeeded, or to give place to any other. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever;" or kingdom in the singular, as it ought to be supplied: for our Lord's mediatory kingdom is but one and indivisible, if it may be allowed the expression. The peculiar characteristics of this kingdom is, righteousness,

ness, peace, and joy in the Holy Ghost, which constitute its distinguished glory and felicity. In the 19th chapter, the heavenly hosts celebrate that grand event, as having actually taken place, and the great burden of their song of triumph is, "Hallelujah," or *Praise ye the Lord!* "for the Lord God omnipotent reigneth," and will shew, by the acts of his power, justice and mercy, on his vesture and thigh a name written, *King of kings, and Lord of lords.* Thus the fulness of the Gentiles shall be brought in.

The conversion of the Jews as a distinct people, will greatly add to the glory of Messiah's rest in the latter day, and render his church, in the most full and emphatic sense, the catholic, or universal church. I will not say that they shall be restored as a people to the possession of their ancient country, and blessed there with peculiar marks of the divine favour, tho' some scripture predictions seem to import so much; but that they shall share, and, in the fullest sense, enjoy, the glorious rest, of which the land of promise was a pledge and figure, *when the Deliverer shall come out of Zion, to turn away ungodliness from Jacob,* I see no reason to call in question. The predictions recorded in the 34th, 36th, and 37th chapters of Ezekiel's prophecy, are allowed to look farther than to their return from Babylon, even to a deliverance and salvation of which that was but a type and pledge. Many things occur there, which cannot be applied, with any consistency, to the former deliverance, interesting and glorious as that was, nor can be shewed to have received their accomplishment in that event. Of this nature is the following: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them, I the Lord have spoken it.—I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever. Moreover, I will make a covenant of peace with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore," &c. Ezek. xxxiv. 23, 24.—xxxvii. 23, 24, 25, 26. That the ever-blessed Jesus, the King of Zion, is intended by David, that patriarch having been an eminent type of him, there can be little reason to doubt; for the literal David had slept with his fathers for ages prior to the period referred to in the prophecy, even limiting it to the restoration from Babylon. The Lord Christ is the good shepherd of Israel, under whose immediate inspection the whole

whole flock, consisting both of Jews and Gentiles, shall one day be gathered. There is every reason then to believe, that the events predicted look much farther than to any thing attained by the Jews as a people, prior to his coming in the flesh, even to the copious blessings of the gospel church, to the enjoyment of which they shall be brought in the last days. Due attention to the express and specific language of the sacred text, forces a conviction of this on the mind.

The prophet Hosea, it is more than probable, refers to the same glorious event. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, *or idol*, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter day," Hof. iii. 4, 5. For a long time have the Jews been in the state here described, and in that state will they remain, until they return, and submit to Jesus Christ as their king; the accomplishment of which desirable event this prediction infallibly secures.

The apostle seems to place this point in the clearest light, in the 11th of his epistle to the Romans, which time does not permit us minutely to investigate. He begins by reprobating the idea which some would inculcate, that God hath rejected the Jewish nation, or will leave them to perish in their infidelity: "Hath God cast away his people? God forbid. Have they stumbled," adds he, "that they should fall? God forbid: but rather thro' their fall salvation is come unto the Gentiles, for to provoke them to jealousy," or emulation, as the word imports. "Now if the fall of them be the riches of the world, and the diminishing, *decay or loss*, of them the riches of the Gentiles: how much more their fulness?" or the restoration of the Jews as a people to the complete enjoyment of the blessings which they now reject thro' unbelief. "For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead." Does the apostle here argue upon a mere supposition, or the admission of a fact which shall never take place? Tho' he seems, v. 23. to suspend the exertion of God's power in recovering them, upon their not continuing obstinately in unbelief; yet is it God's province and prerogative to make them willing in the *day of his power*, which the period in question may be emphatically styled. "And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again;" as able as in the case of the Gentiles, and will infallibly do it in due season. Paul reminds the Gentiles to whom he wrote, as a mean to keep them humble, that blindness in part, or for a limited time, happened to Israel, until the fulness of the Gentiles be come in; which plainly intimates the conversion both of Jews and Gentiles in a collective capacity, that

that of the former succeeding to the conversion of the latter. "And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." As touching their ancient election as a people, they are still beloved for their fathers sakes. He adds, as a reason, "For the gifts and calling of God are without repentance," or what shall never be totally retracted; which plainly intimates that God still regards them as his people, and hath mercy in store for them; that thro' the mercy extended to the Gentiles, "they also may obtain mercy," when the chief Shepherd shall come to seek and save the lost or straying sheep of the house of Israel. "For God hath concluded them all in unbelief," shut them all up together, as the margin renders it; namely, both Jews and Gentiles, "that he might have mercy upon all," by bringing them all into one fold, under Christ the good Shepherd, who hath laid down his life for the sheep. Can any thing more expressly declare God's gracious intention to bless the seed of Abraham his friend, as Messiah's future subjects, made willing in the day of his power? When our Lord says, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," he plainly intimates that both Jews and Gentiles shall be united under his pastoral care, or become one Church. In prospect of this, the apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" In the important passage thus glanced at, we find a twofold fulness,—the fulness of the Jews, and the fulness of the Gentiles, which must include the whole of the human race. And he speaks of the converts from both in the first ages of Christianity, as only the first fruits compared to the full harvest that should follow. Hence we find the children of Israel classed with the inhabitants of those parts of the world, that were most noted for their ignorance of the true God, and enmity to him, in a remarkable prediction which ascertains the conversion of both to the Christian church. "In that day shall there be an altar to the Lord in the midst of the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour and a great one, and he shall deliver them. And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance," Isa. xix. This passage is not of doubtful signification.

Thus have I ascertained, it is hoped to the conviction of every candid enquirer, an important point, by producing a great variety of clear and explicit predictions, namely, the conversion of all nations, both Jews and Gentiles, to the faith and hope of the gospel, when the number of mankind, for reasons to be hereafter assigned, may be a thousand times greater than at present, when perhaps, there shall be few, if any wicked among them. This consideration alone, tho' no other were adverted to, is sufficient to establish the truth in the text, and shew that Messiah's rest in the last days shall be glorious beyond what human language can describe. Many other prophecies, besides those adduced, may serve to confirm and illustrate the same thing.

By the light afforded in the sacred writings, we may trace some other distinguished privileges of the rest in question, whence it may be termed glorious. As these however, are partly included in the particulars already discussed on this part of the subject, or easily deduced from them, there is the less occasion to enlarge.

The grand period intended in our text, will be remarkable for the eminent piety and holiness of the members of the Church. This will be one blessed fruit of its increased light, and enlarged spiritual enjoyments. In proportion as the truths or doctrines of Christianity are seen and felt, in their native evidence, and divine power, will be the purity of Christians in heart and life, the consolations of the Spirit, or the joys of the Lord, which are the strength of the soul, and the spirituality of their affections, and the fervency of their devotions; which will not consist in blind veneration, or temporary emotions, nor degenerate into superstition. The liberal supplies of the Spirit, the glorious privilege of the period under review, enjoyed in and by the word and ordinances of the gospel, will secure such scriptural piety and holiness, and happily guard against every opposite extreme. These supplies shall be so copious, that they are compared to a river, a pure river of the water of life, clear as crystal, intimating their nature and effects; and proceeding from the throne of God and of the Lamb, pointing at the source whence these supplies come. The whole beautiful scenery, as exhibited to John in vision, is allowed to refer to the happy state before us, and to be descriptive of its eminent privileges; when incense and a pure offering shall ascend to God in every place, and all nations will serve him in the beauty of holiness. In the dwellings of the righteous the voice of sacred joy and melody shall be heard; and the morning and evening sacrifice of adoration, thanksgiving, and praise presented; and these dwellings will possibly be as numerous as the abodes of men. Then God will love the dwellings of Jacob, and delight in the gates of Zion, where his honour and glory shall fix their abode, and give and receive continued displays. Thus will he beautify, as he promises,

mises, the place of his sanctuary, and make the place of his feet glorious, even an eternal excellency, a joy of many generations. His professed people also *shall be all righteous* : they shall inherit the land for ever, the branch of his planting, the work of his hands, that he may be glorified, Isa. lx. So noted will this period be for unfeigned piety, and universal holiness, that the most common utensils are representad as devoted to the Lord, and employed in his service. "In that day shall there be upon the bells, *or bridles*, of the horses, *Holiness unto the Lord*; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts." That useful animal the horse will not be employed, as now, in the slaughter of the human race, or prostituted to the gratification of the basest lusts, and the profanation of the Lord's day, which will be held every where sacred to his honour and service, without the intervention of human laws. When the Lord keeps his vineyard night and day, and waters it every moment—when the servants are vigilant, and the enemy is restrained from sowing tares among the wheat, what a beautiful prospect will that sacred inclosure present to every enlightened eye? The Church shall then shine forth clear as the sun, fair as the moon, and grand and terrible as an army with banners; yea, appear clothed with the sun, and having the moon under her feet. Then Zion shall arise and shine, her light being come, and the glory of the Lord risen upon her. What refined pleasure will the exercises of true religion then afford, especially in the assemblies of the saints, when love to God, and brotherly love prevail, and the spirit of true devotion animates and exalts the whole service! Jesus will then feed among the lilies, walk amidst the golden candlesticks, hold the stars in his right-hand, and come into his garden to eat his pleasant fruits. Wisdom's ways shall then eminently prove ways of pleasantness, and all her paths peace.

Connected with the above, and resulting from it, shall be the peculiar happiness of mankind during this auspicious period. A great variety of circumstances will contribute to this, like a river fed by innumerable streams in its course. Hail, blessed period, when truth and peace, holiness and bliss, tranquillity and joy, shall no longer desert the abodes of men, but prevail over all the earth!

The righteous Lord of all hath fixed an inseparable connection betwixt vice and misery, and between true piety and rectitude of conduct, and genuine felicity. He afflicts none willingly, and in proportion as his people cease to offend, and to need the rod of correction, will he make his face to shine upon them, and their souls to rest from the power of evil. The sources whence the happiness of the righteous shall then flow are too many and di-

verified to admit a particular investigation. Conformity to God in holy tempers and dispositions, and intimate communion and fellowship with him, and with one another, for which these qualify, will constitute no small part of their blessedness, which shall be increased by the consideration that countless numbers partake of the same sublime felicity. The bright and assured prospect of future glory and immortality, in the immediate presence, and full fruition of God, angels, and fellow saints, must greatly enhance all their joys.

Every call to the nations to express their joy in songs of praise to God, amounts to a proof of the happiness intended for them in future, under the wise and equitable administration of the Almighty. With justice then does he exhort his people to be glad and rejoice in the new heavens, and the new earth which he will create; for adds he, "Behold I create Jerusalem a rejoicing, and her people a joy."

The absence, in a great measure, of penal evil will constitute one of the distinguished privileges of this happy age. Remove the cause, and the effect may be expected of course to cease. When a people's ways please the Lord, their pains and sorrows will be few in number, or at least, be more than counterbalanced by divine succours under them, and the certain hopes of deliverance and future bliss. This is intimated in that 65th of Isaiah, to which I have just now referred; where you will find, from the 17th verse to the close, such a detail of the various blessings that enter into the state in question, as constitutes the whole a rest in all respects truly glorious. Both God and man will rejoice in this rest or felicity; for when the Lord promises to create Jerusalem a rejoicing, and her people a joy, he subjoins; "And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." This promise evidently imports, that every source of pain and sorrow shall be removed, that the Lord himself, as expressed elsewhere, shall wipe away every tear from their eyes. In this view, *there shall be no night there*, which includes misery and sorrow, as well as ignorance, *and the inhabitant shall not say, I am sick*, Isa. xxxiii. 24. That this promise may be understood of some happy state on earth, may be inferred from the reason assigned: *the people that dwell therein shall be forgiven their iniquity*, tho' the connexion did not so clearly ascertain it. In another noted passage, it is said, "He will swallow up death in victory, and the Lord God will wipe away tears *from off all faces*, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." That the apostle John hath an eye to this passage of the prophet, in his description of the new Jerusalem, there can be no doubt; "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and

and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," Rev. xxi. 3, 4. These things apply, in the fullest sense, only to the heavenly state, and are generally so understood; but they may have an accomplishment in that state also, which is intended to exhibit the brightest emblem thereof. The connection in both places justifies this application, or rather, makes it necessary. God's residence among men, being denoted by a tabernacle, or moveable tent, and his dwelling with them, instead of their dwelling with him, as is the case in heaven, seems to denote that the state referred to does not intend their final rest. It may be said, that *there shall be no more death* in this glorious period, because that event will so far change its nature to mankind in general, as more to resemble a translation from this vale of mortality to the regions of the blessed, than a natural death. Or that term may be intended to denote, in the passage quoted above, such extreme distress or danger, as threatens human life; in which sense Paul employs it, when he speaks of his having been in deaths often. That solemn declaration which our Lord makes, in character of Judge, towards the close of the sacred canon, and the reply of the Church, make it more than probable, that all the preceding events, discovered to John in vision, will take place before the final judgment. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus." This admitted, what a happy state of the Church, when the black characters mentioned Rev. xxii. 15. shall have no place within her walls; for these have their standing without the gates of the holy city. Whosoever loveth and maketh a lie shall not enter into it, intimating that no hypocrites will be there, whose religious profession and practice wholly consist in making a lie.

Remove from the human race the pains, diseases and disappointments incurred by their own follies, and entailed by their vices, and how much will you diminish the list of human woes? Remove also all the distress occasioned by the errors of their judgment, the corrupt propensions of the will, and the tyrannic sway of unruly passions, and how much will you dispel the gloom of human life, and brighten all its passing scenes? The moral causes already assigned will natively produce such effects. Need it then seem incredible, that God will, at that period, inflict immediately few or no penal evils, when the benign purposes, intended to be now served by such, shall, in a great measure, be superceded. But this may be also partly accounted for on natural principles. Temperance and moderation, with chearfulness of disposition, and the due government

government of the passions, will have a surprising effect, when become universal, in alleviating the miseries of mankind. There is reason too, to suppose, that the medical art will be carried to such perfection, that there will be few if any complaints or diseases incident to human nature, for which an effectual specific will not be discovered. The increased cultivation and improvement of the earth, which its vast population will require and make easy, will also greatly contribute to the health of its inhabitants. Many diseases owe their existence, or malignity, and difficulty of cure, to causes which originate from the want of such improvement. Much is the atmosphere in general infected, and even the productions of the earth impregnated with bad qualities, from the noxious vapors which fens, lakes, forests and inhospitable wilds send forth in abundance. Thus man receives the seeds of debility, disease and death, with his daily food, and with every breath he draws, which grow with his growth, strengthen with his strength, embitter his comforts, and abridge the span of his present momentary existence. The beneficial effects arising from a high state of cultivation appear from the present state of the Campania of ancient Rome, compared to what it exhibited in the flourishing days of the old Romans. Then no province in Italy could compete with it, being one of the most beautiful, fertile, and healthful spots, perhaps, in the whole world. But now, thro' the want of cultivation, being part of the Pope's patrimony, it presents little else but a continued marsh or fen, which perpetually sends forth unwholesome damps and exhalations, to the no small prejudice of the health of the inhabitants. If standing armies must be supported in the world, did the kings of the earth employ them in making high ways, clearing woody grounds, draining and improving swamps and morasses, in cultivating the earth, and the like, instead of hiring the human race to murder each other, (for such are all wars on one side or other, if not on both) and so drench the parent soil with kindred blood, and fatten it with the mangled remains of the slain, how honourable to themselves and servants, and beneficial to mankind, would be the consequences!

Longevity, or the protraction of human life, there is reason to think, will prove another signal privilege of the millennial rest. This privilege men enjoyed while the earth was first peopling, and their manners remained uncorrupted, till the sad increase of infidelity, oppression, and every species of wickedness, made the abridgment of human life, to the contracted span of a few score years, instead of hundreds, an act of compassion, as well as of justice. When mankind had grossly corrupted their ways, and violence prevailed in the earth, to lengthen out the period of their present existence to nigh a thousand years, or even to hundreds, would be in effect to render the wicked exceeding vile, and perfect

fect adepts in the arts of vice and impiety, and to exercise the righteous with trials too great for humanity to bear; the prospect of final deliverance, and future bliss being placed at such a distance. Hope so deferred would make the heart sick; whence an enlightened character says of the present life, "I lothe it, I would not live alway: let me alone, for my days are vanity." But upon the supposition that the human race were in general what they ought to be, a long and happy life here would be a great blessing, and productive of many beneficial effects to mankind; under which notion it hath been promised as a reward to the faithful, to encourage their fidelity and zeal in the service of their God. Seeing then that human life was shortened as a punishment of the degeneracy and crimes of mankind, and to prevent their becoming exceeding vile and profligate, it appears quite agreeable to the common procedure of the Divine administration, to remove this punishment, when the cause which procured it shall cease to exist, and exert its fatal sway. Another reason of the long lives of the antediluvians, their multiplying and replenishing the earth, will exist in the period to which our text seems to refer: for it is allowed that mankind will be so reduced in number before the Millennium commence, by the awful judgments of Heaven for their crimes, that without such a measure, instead of being multiplied, they would be greatly diminished; and the scriptures seem to confirm the idea of the vast reduction of mankind by the dread operation of such judgments.

Suffice it to refer you to one passage of holy writ, which seems to render human longevity in the last days much more than probable. This you have in the chapter I a little ago referred to as descriptive of the privileges of this sacred rest. "They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree *are*, or shall be, the days of my people, and mine elect shall long enjoy the work of their hands," or, as the margin has it, "shall wear out the works of their own hands." This plainly imports long life, and real enjoyment; for how few can be said to enjoy the work of their hands! and the contracted span of human life does not permit any to wear out some of these. On the above text, an eminent Commentator (Bishop Lowth) remarks, "It is commonly supposed, that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation. The Prophet's idea seems to be, that they shall live to the age of the Antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions." What a glorious prospect, when these protracted years shall be devoted to the noblest purposes, the only circumstance which can render such a long life eligible! We are also told, that "there shall be no more *thence*;
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or there, an infant of days, nor an old man that hath not filled his days; that is, say some, improved them to the best purpose; say others, fulfilled them, or reached the common boundary of human life at the important period in question. The same sentiment seems farther confirmed by what is added; "For the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed!" Of all the glosses I have met with on this passage, none pleases me better than that given in the version of the learned author referred to above, who must be allowed to have understood the original well. *For he, that dieth at an hundred years, shall die a boy; and the sinner that dieth at an hundred years, shall be deemed accursed.* Which, if I mistake not, imports, that a hundred years will then bear much the same proportion to the ordinary term of human life, that the age of a boy now does to that of an old man. And that the death of him who dies at an hundred will be looked upon as so premature and uncommon, that it will be regarded as a particular punishment of some heinous transgressions.

This leads me to add, that it is probable, there will be few or no deaths of children in the period under consideration. Some of the reasons already assigned account in part for this. The death of children seems to have been a rare thing even so late as the days of David; else how could the death of his child by Bathsheba be viewed as such a singular token of the divine displeasure at his crime? Other instances in scripture seem to give weight to this observation. In the present state of things, the death of so great a proportion of the human race in infancy ought to be viewed as an act both of wisdom and goodness in God, who does nothing without the best of reasons, nor has given existence to one single being in vain. They are taken away from many evils to come, and from the worst of evils, the fatal influence of corrupt examples, so prevalent every where, and too often set them by the very beings, who, under God, gave them existence and birth. Not only the seed of the ungodly, who are frequently sacrificed more effectually to the wicked one than children of old were to Moloch, are taken away, by an early death, from many evils to come; but even the children of pious parents, who often see them with continued pain and sorrow go astray when spared; whence the bitter lamentations of David over the untimely death of his unnatural son Absalom. And not only are they taken away from future evils, but we would indulge the pleasing hope, till the word of God forbid it, that they are removed to the possession of a happiness which the world cannot give: for if the momentary pains of about a hundred and twenty thousand persons, that could not discern between their right hand and their left, yea, the pretervation of brute animals, weighed with God as a reason for sparing vast multitudes of adult sinners, when their crimes had procured a
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dread denunciation of speedy destruction; can we for a moment admit, that the eternal misery of any proportion of infants can be a matter of indifference to the benign Author of all existence, who regards his creatures, without exception, with a parent's eye, till obstinacy in guilt, in the face of a revealed remedy, renders his grace and mercy a spring shut up, and a fountain sealed? What valuable purpose can such a sacrifice serve under his wise and just administration? or what perfection of his nature requires it to be made? If the bowels of the divine mercy yearn over old transgressors, who have voluntarily offended their Maker times past number, and importunately solicit their acceptance; can we suppose them shut and sealed against those who never offended him, nor once despised or rejected the remedy provided? Such a conduct be far from him. The Judge of all the earth will do right. The infinite merits of the second Adam, the Lord from heaven, will be more effectual to save, we have reason to hope, than the first sin of the first Adam can be to condemn. This admitted, the opposers of the doctrine of original sin will be deprived of their most cogent pleas against it. The early removal of such little ones, of whom the kingdom of heaven is said to be made up, while others have their days lengthened out, and are perhaps left to perish in their sins, affords sufficient scope to the divine sovereignty, tho' we extend not its operation to the state beyond the grave, to the everlasting misery of unoffending millions of our race. These adult sinners, who can presume on the divine mercy for themselves, and yet exclude from its benefit many of God's intelligent offspring, who never offended him, have reason to fear, that with what judgment they judge, they shall be judged; and with what measure they mete, it shall be measured to them again: for if such things, upon their own principles, may be done in the green tree, what shall be done in the dry? But to return.

The reasons which make so many early deaths an act of wisdom and mercy now, will cease in that blessed age which God shall create, and dignify and bless with peculiar tokens of his favour. The afflictions and death of children are intended for the benefit of others, and often for the correction of parents, for not training them up for the Lord, or suffering them to occupy that place in their cares and affections, which ought to be sacred to himself, and the concerns of their souls and eternity, or for some other wise ends. When these ends are otherwise answered, this severe discipline, there is reason to hope, will be happily superceded. "There shall be no more thence an *infant of days*," which may intend, not only an old person of weak intellect, or a child in understanding; but also one whose period of existence on earth shall not be numbered by years, not having reached the expiration even of one, but by days. The clause is accordingly rendered, by the famous author, just now mentioned; *No more shall be there an*
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infant short-lived. And his translation of the following clause repeats the same idea; "They shall not labour in vain, nor bring forth for trouble;" according to him, *My chosen shall not labour in vain; neither shall they generate a short-lived race;* and the reason is added: *for they shall be a seed blessed of Jehovah; they and their offspring with them;* or, as our own version renders it: "for they are, or shall be, the seed of the blessed of the Lord, and their offspring with them." This comprehends at least three generations, all of whom are objects of the divine favour.

Let me for a moment indulge the pleasing reflections which such a state of things suggests. Thrice auspicious æra, when the minds of a young generation will be early endued with sacred knowledge, their hearts with heavenly wisdom and grace, and their tender years preserved from the fatal infection of corrupt examples! for then iniquity, as ashamed, shall hide her face, and ill men be no more. How pleasing to hear such sing hosannas to the Son of David, and ascribing glory, honour and blessing to him who came in the name of the Lord to save them! He will then ordain strength, and perfect praise from the mouths of babes and sucklings. Their progress in wisdom and useful knowledge will bear pace with their advance in years and in stature. The affectionate parents will then be spared the anguish so often felt over the guilty strayings of a prodigal child, and the parting pangs, and the bitter tears, now so often felt and shed over the remains of our dear offspring; for then they shall spring up like olive plants around their board, adorned and enriched with amiable accomplishments, and the peaceable fruits of righteousness. These shall grow up to manhood under their eye, flourish in their presence, and be long enjoyed as the staff of their honourable old age. In death their friendly hand will close the eyes of those who gave them birth, deposit in the dust their hoary head, that crown of glory found in the paths of righteousness; while the bright prospects of approaching immortality shall spare the heaving sigh, and check the flowing tear; yea, smooth the rugged brow of death, and throw a cheering light around his darksome vale. Pain and sickness lose their smart, if permitted to assail the departing saint, and death, the king of terrors, is divested of his sting, and the grave of her boasted victory. Does such a change deserve the name of death? Is it not rather a triumphant translation from the happy abodes of peace, purity and love on earth, to the still superior felicity of the upper world? Who would not say, Let me die the death of such righteous ones, and let my latter end be like theirs?

Universal, uninterrupted peace will also constitute the glory and felicity of Messiah's millennial reign. Thus shall it possess, in the most complete and extensive sense, that tranquillity and repose of which

which the continued peace of Solomon's prosperous reign was a pledge and figure. One of the honourable titles of our great peace-maker is, *The Prince of peace*, whose birth was announced by an angel to the pious shepherds as the subject of good tidings of great joy to all people; while a multitude of the heavenly hosts sung in concert, "Glory to God in the highest, peace on earth, and good-will to men." *He shall speak peace unto the Heathen*, who will thence become his willing people, and incorporate with his Church. The promise that men shall inhabit the houses which they build, and eat the fruit of the vineyards which they plant; that they shall not build, and another inhabit; that they shall not plant and another eat, but long enjoy the works of their hands, evidently supposes the absence, or termination of wars, or a state of hostilities, which renders property of every kind insecure, and makes it often change its owners. Tho' his people in every age, are blessed with a peace which the world can neither give nor take away; yet mankind in general have been hitherto the prey of war, with very short intervals of rest from the scourge of this fell destroyer; and that thro' the lusts and passions which wage war in the members of a few individuals, and their own crimes which procure them this chastisement. But we are taught to look forward to a period, when these bloody and distressing scenes shall cease, and peace and benevolence bear universal sway among men. For this peaceful æra, the judgments of heaven, in subservience to the means of grace, shall prepare them. So saith the prophet, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Surely this prediction is not to be confined to men, as some would have it, merely in the capacity of church-members; for the language in which it is expressed admits of no such limitation. The same precious promise is expressed in the chapter where our text lies, by beasts of prey, and poisonous reptiles, laying aside their ferocity and venom, and becoming tame, docile and harmless. This change is there too, ascribed to the causes already assigned. "With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." To judge the poor, is to judge for them, or avenge their wrongs, which Messiah is said to do with righteousness or justice. Thus fierce and wicked men, compared to lions, adders, and other noxious animals, shall be either cut off, or have their nature changed; whence "they shall not hurt nor destroy in all God's holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In this mountain, which shall then fill the whole earth, the hand and the glory of the

Lord shall rest; and there will he ordain peace for his people, and keep those in perfect peace whose minds are stayed on him: because they trust in him. The Psalmist tells us, That in his days shall the righteous flourish: and *abundance of peace so long as the moon endureth*. Tho' infidelity and vice return, like a flood, after the thousand years of Christ's reign are finished; yet is it probable, from this expression, that there will be no more wars after that period. We indeed read of the wicked gathering, (Rev. xx.) with hostile designs around the camp of the saints, but this does not necessarily infer war, as these are not said to oppose them; and the Lord's sudden and signal interposition, compared to fire coming down from heaven to devour them, will probably reclaim the surviving from every such attempt in future. As too many of the human race have in every age delighted in war, God will yet give them a surfeit of that sanguinary entertainment—give them blood to drink in abundance, having found them worthy, before he shall finish his great and strange work upon earth, and prepare a supper, as he has threatened, for the fowls of heaven with their flesh. Thus as he cured the Jews of idolatry, by carrying them to Babylon, a land of idols; so will he cure mankind of their predilection for war, by making it yet to the guilty nations one of the most dreadful scourges that the human race hath ever felt, and peculiarly fatal to those who made its scenes their recreation, or drove mortals in crowds into its vortex without necessity. Thus too, will he prepare the surviving few for a state of peace and rest, and make wars to cease unto the end of the earth, having broken the hostile bow, cut the bloody spear in sunder, and burned the chariot of war in the fire. Future generations will shew and survey, with emotions of wonder, compassion and horror, in the cabinets and repositories of the curious, the only places where they shall be then found, the weapons of war wherewith their forefathers fought, and in multitudes destroyed one another, as so many monuments of their folly and wickedness. The sight will excite pity and regret for human weakness and guilt, and gratitude to Heaven for imparting to themselves wisdom and grace to pursue true glory in paths more worthy of their rank in the scale of being, and of their future destination. The throne of God appeared to John in vision encircled with a rainbow, as the emblem and pledge of continued peace, not only in the mansions of the blessed, but in the Church below at the period to which the vision may refer.

Let the lusts, whence come wars and fightings among men, be subdued by the grace of God, and the knowledge and love of the truth, and these will of course cease. Some plead, in palliation or defence of the modern scenes of bloodshed and carnage, that these have been from the beginning, whence they conclude that they will continue to the end; tho' the word of truth so plainly asserts the reverse. Others plead that war, tho' an evil to be deprecated

precatcd in itself, is yet necessary to cut off the refuse of mankind, no handsome compliment to the soldier by profession, or to prevent their becoming too numerous, to the hurt of society; and there have not been wanting female orators who defend the expediency of the system on these very grounds; tho' its ravages deprive many of them of that rest, to which every female breath, at one time or other, fondly aspires, and leave them to descend in a state of celibacy to the grave. War, so hostile to the genius and dictates of Christianity, can be justified upon no principle but that of dire necessity; and even then it is a desperate remedy, which every wise man will wish to avoid, or terminate so soon as possible. While we lament its continuance and devastations, let us rejoice that the Lord God omnipotent reigneth, and will yet make wars to cease over all the earth, and pray that he would hasten this in its season.

There is reason to think, that the rest in our text will derive much glory from the vast increase of the human race during the period intended; and from the farther improvement of every art necessary to make them easy and happy, or the discovery of new ones. The prolonging of human life to a very advanced period, while few or none die in infancy, to which circumstances I have adverted already, will partly account for this increase of mankind. The peopling of the world, depopulated and laid waste by preceding judgments; and, of course, the increase of the Church, will make this both necessary and desirable. "Be fruitful, and multiply, and replenish the earth, and subdue it," was the divine mandate at the beginning, to which a blessing was prefixed; and this mandate must one time or other have its full effect. Hitherto indeed, the policy of the world has run counter to this command, as if it had been, Diminish the number of mankind, and lay waste and destroy the earth. All this the Lord hath hitherto permitted, for ends, no doubt, worthy of himself. But when he pleaseth, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." What the Prophet asked, however improbable it might seem, will then be realized, and his own answer verified. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Hence all that love Jerusalem, and mourn for her, are exhorted to rejoice and be glad with her: "that they may suck, and be satisfied with the breasts of her consolations: that they may milk out, and be delighted with the abundance of her glory." What the Lord promised to do for the Jews, after their return from the captivity, will apply to mankind, in general, in the latter days, and perhaps was intended to have a particular reference to that period: "And out of them shall proceed thanksgiving, and the voice of them
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that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small," Jer. xxx. 19. The prediction evidently looks forward to the times of the gospel, to the period when what is recorded at the 9th verse shall be accomplished: "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." What we find in this and in the following chapter, as also in the 34th and 37th chapters of Ezekiel's prophecy, seems to point to a restoration far more interesting than that from Babylon, and to consequences unspeakably more glorious than any which have resulted from that event. And those who plead for the restoration of the Jews in the last days to the land of promise, and their possession of it in peace and prosperity to the close of time, may fetch very strong arguments from these passages.

No more shall the sword of war cut off any part of the male sex in the prime of life, with the hope of future progeny; nor the pains and dangers of child bearing any of the other. The barren woman will the Lord make a mother full of joys, and it is more than probable, that the curse pronounced on the sex at the fall, will then cease to operate. "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children." But it may be asked, Should mankind increase and multiply in such a manner, and their exit from the scene of life be placed at such a distance, how are they to subsist? Will the earth yield them sufficient food? Tho' this may seem at first sight improbable; yet with God it is easy, without having recourse to such miracles as he wrought of old in the wilderness, to feed his people for forty years. The curse of barrenness inflicted on the earth for the sin of man, whence so much of it is covered with briars and thorns, and noxious weeds, shall be then removed, and the opposite qualities imparted. "And to Adam he said,—Curfed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." Now inclement seasons often blast the hopes of the husbandman, and leave the poor and needy in want of bread: but God will then give rain from heaven and fruitful seasons, the early and the latter rain in their season, filling the hearts of the sons of men with food and gladness. Under a mild and clement sky, and the blessing of the God of seasons, with the skill and industry of the husbandman, to whom he will teach discretion, who can say to what extent of fertility the earth may be brought? In the ordinary course of things, a fertile soil in a warm climate produces two harvests in the year; and it may be so over all the earth, in the period to which our text is supposed to refer. We are told that when Isaac sowed at Gerar, he received in the same year an *hundred fold*; and our Lord's parable of the sower plainly implies, that thirty, and sixty-fold were not uncommon, and that some
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good soils produced even an hundred-fold; which may however, be far exceeded in this age to come. The greatest increase with us at an average, even in the best seasons, comes far short of the least of these; and how often do the sins of men procure them scarcity in their borders? The waste occasioned by intemperance and prodigality, and the horrid devastations of war, would support vast numbers of the human race, observing the rules of moderation and sobriety. Among the Jews of old, the year preceding their Sabbatical one always produced an increase proportionable to that of three other years, without any additional care or labour on their part, so long as they continued to observe the statutes and institutions of their God and King. The land of Judea, tho' of no great extent, and much of it mountainous, afforded a rich abundance of the necessaries, and even delicacies of life to a vast number of inhabitants; till their crying sins procured mil-dew, locusts, drought, and the like, to disappoint the fond hopes of the husbandman, and chastise their crimes.

That the salutary and beneficial art of agriculture will be brought to great perfection, in this enlightened and happy age, there is every reason to believe. This is contrasted with the termination of the fatal art of war, so hostile to all the pursuits of science and industry, and mentioned as an immediate consequence: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." What a blessed period! May the God of heaven soon rebuke the company of spear men, the multitude of bulls, and scatter those that delight in war, as we are taught in his word to pray! What immense tracts of land lie yet in the state of nature! And what vast tracts may not future skill and industry recover from the encroaching waves of the ocean? the practicability of which hath already, in more instances than one, been verified. How small a portion of this globe, comparatively speaking, hath been yet subdued by the art of man! and what extensive regions remain still unexplored, where the human foot hath perhaps never trode, or the arts of culture are quite unknown? But will they remain so always? Shall man never recover his primitive dominion over nature, and the inferior creatures, according to his Maker's benediction? "And God blessed them (viz. the first parents of our race) and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This blessing will yet have its full effect: for when the name of the Lord shall be excellent over all the earth, He to whom the dominion over all of right belongs, will restore to his obedient subject man, as his visible representative

presentative on earth, and the high-priest of the inferior creation, the original lordship over the works of his hands; putting all things under his feet; all sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth thro' the paths of the seas, Psal. viii. Even the summits and declivities of mountains may be then subdued by the art of man, and made subservient to his pleasure, and his use; while the adjacent vales present a prospect beautiful as the earthly paradise. What is said in a figurative, may also hold in a literal sense; "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." The Psalmist's beautiful description will then be fully realized, "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blestest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the vallies also are covered over with corn; they shout for joy, they also sing." The children of God's servants shall then continue, and their seed shall be established before him; when he will make mankind glad according to the days wherein he had afflicted them, and the years wherein they had seen evil; when the beauty of the Lord their God shall be upon them, and he will establish for them the work of their hands. "The Lord shall give that which is good, and their land shall yield her increase." "In that day shall the branch of the Lord, be beautiful and glorious, and the fruit of the earth shall be excellent and comely."

I am led to think it probable, that in this period mankind will give up the use of animal food, and find their advantage in so doing. That the use of this is not necessary to health, vigor, or long life, appears from the case of the Antediluvians, who are allowed to have lived only upon vegetables, and the milk of herds and flocks; and yet they enjoyed long and healthy lives. It appears also from the case of those who very seldom partake of animal food; and yet enjoy a robust constitution, and are strangers to many complaints frequent among those who indulge in this article. The giving up with this, and resting satisfied with the Creator's original grant, (Gen. i. 29.) may be one of the natural means which shall then contribute to the longevity of mankind. The productions of the earth, and the increase of herds and flocks, may then be such as to suffice the wants of a thousand, or perhaps, ten thousand times the number of men that now exist on the earth; when the nutriment so obtained shall possess, as in the first

first ages of the world, an invigorating and sanative virtue now unknown, as an effect of the divine blessing.

Thus the inferior creatures will have rest from the destroying hand of man, be delivered from the other effects of the curse, and allowed probably to expire, in course of nature, without disease or pain; of which the rest of the Sabbath to the laborious part of them might be intended as a figure, earnest and pledge. The animals of prey too, there is reason to think, will be divested of their ferocity, and reduced to their original mode of subsistence; when an universal peace shall prevail among all the creatures in this lower world. I conceive that the prophecies which respect the moral change to be produced on men's minds in this period, will have a literal as well as a figurative accomplishment. *The wolf shall actually dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt or destroy,* which may respect their carriage towards one another, as well as towards man, whom they shall respect as their common lord. The same truths are again repeated, in a noted passage which is allowed to respect the Millennium, or the reign of Christ in the last times. *The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.* As the literal and figurative sense of these passages perfectly harmonize, and serve in union to illustrate the glory of this state, why should the former be excluded?

There is a passage in the epistle to the Romans, tho' variously understood, which, in my opinion, may be applied to the case in hand. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation, or, *every creature*, as the margin has it, groaneth, and travaileth in pain together until now." Thro' the sin of man, vanity and sore travail pervade the inferior creatures; the strong devouring the weak, the former often harassed with hunger, the frequent lot of beasts and birds of prey, and the latter often in pain and alarm for their own safety. But the case will be reversed when God shall give them rest, at the period of the manifestation of the sons of God. As it may be of benefit to the

human race to give up the use of animal food; so the animals that are given to prey upon others may find their advantage in returning to their original food; at least, it will abate their ferocity, and spare them the violent cravings of hunger, which they now often feel. It is allowed by those who have been at pains to inquire into the subject, that the stomachs both of beasts and birds of prey are fitted for digesting fruits and vegetables; and it is probable that such was their only food during the year they were shut up in the ark; and indeed, till the Creator gave them permission, in common with man, to prey on their fellow creatures, and perhaps, for the same reasons†. Instances occur in history of their returning to their first habits, without the least prejudice to their health or vigor. As the inferior creatures lived at first in peace and mutual amity, as one great family, and owned Adam as their common lord, and also shewed the same regard to Noah, and to one another in the ark, why may we not suppose, that this dependance and mutual attachment shall be restored in the last days? whence the creature, or creation, is said to wait with earnest expectation for the manifestation of the sons of God, the year of his redeemed, as a period fraught with blessings to all the creatures which shall then

† Upon this point, I find the following remarks in Stackhouse's History of the Bible, when accounting for the accommodation of the different creatures in the ark.—“It is a pretty general opinion, and what seems to be founded on Scripture, that, before the flood, both men, beasts, and birds fed only upon fruits and vegetables. *Behold, I have given you every herb, says God, bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing, that creepeth upon the earth, wherein there is life, I have given every green herb for meat.* Nor do there want instances in history of some very ravenous creatures, that have been brought to live upon other kind of food, than flesh.

It is not to be denied, but that several learned men have taken great pains to provide flesh for the *carnivorous* animals shut up in the ark, when it is beyond all controversy, that the stomachs of such animals are fitted for the digestion of fruits and vegetables: that such food would be more salutary both for them and their keepers, and would create a less demand of drink, throughout the course of so long a confinement; and yet there is not the least foundation from the text to suppose, that any such provision was made for creatures of such an appetite, but several instances in history do shew, that even the most rapacious of them all may be brought to live upon other diet, than flesh. Thus *Philostratus*, in his *Apollonius*, L. 5. tells us of a lion in *Egypt*, which, tho' it went into the temple constantly, would neither lick the blood of sacrifices, nor eat any of the flesh, when it was cut in pieces, but fed altogether on bread and sweetmeats. And *Sulpitius Severus* (*Dial. I. c. 7.*) gives us this account of a Monk of *Thebais*.—“When we came to the tree, whither our courteous Host led us, we there perceived a Lion, at the sight of which, I and my Guide began to tremble; but as the holy man went directly up to it, we, tho' in no small fright, followed after. The beast, at our approach, modestly retired, and stood very quiet and still, while the good man gathered some branches of apples, and as he held them out, the Lion came up and eat them, and so went off.” The like story is told us by *Phocas*, in his description of the Holy land, *cap. 13.* of some Lions beyond the river *Jordan*, whom an *Anchorite*, named *Iberus*, fed with pulse and crusts of bread: And to the animals in the ark, feeding in this manner, the Prophet *Isaiab*, speaking of the Times of the *Messiah*, is supposed by our author to allude.”

then exist in this world, corresponding to their respective natures, and adequate to all their powers of enjoyment. What a glorious rest! and how expressive of the Creator's bounty, and kind attention to all his creatures, who hath not permitted them to be so long subjected to that vanity, which is the bitter fruit of human guilt, without hope of deliverance! Must it not add to the felicity of the human species, to see all the inferior creatures happy, according to their rank in the scale of existence, and as, with one consent, respecting man as their superior and lord, and bringing their tribute of homage to his feet?

That every branch of art and science which can adorn and meliorate human life, and improve the state of society, shall be carried to perfection in this period, besides the important art of agriculture, there is good reason to believe. What beneficial discoveries may in future be made, none can pretend to say: for the great Author of all, in the procedure of nature, providence, and grace, is still making all things new, according to his wise and benign plan of progressive improvement. These discoveries will probably tend greatly to abridge human labour, and to make the known, and yet latent powers of nature subservient to the use and benefit of man. This is the grand Sabbath or rest of the universe, in which no servile work shall be performed, exceeded by nothing but the heavenly rest, of which it shall be a striking emblem. The labour of a few hours a day will perhaps be sufficient, even in the most laborious lines of life, to gain a comfortable subsistence; while the remains shall be devoted to the acquisition of useful knowledge, the pleasures of friendly intercourse, and the delights of private devotion, and public worship. This happy rest is not at all rendered improbable, by what God said to Adam, as attaching to himself and posterity; "Curst is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.—In the sweat of thy face shalt thou eat bread, till thou return unto the ground:" for even in the ordinary course of things, how many are exempted from the necessity of such labour, and why may not all mankind be so one day? In the present state of things, there is a moral necessity that men, in general, should eat their bread with the sweat of their brow, and that if they will not thus work, they should not eat; for were the bulk of men to have much time at disposal, what a wretched use would they make of it, or of the gains to which it might be improved? whence those are far from being objects of envy who are raised above the necessity of any such labour. But when the danger of such abuse of time and wealth ceases to exist, man shall not labour in vain, nor spend his strength for nought; and the moderate labour of his hands will be sufficient to support the poorest with comfort.

Some suppose, and I see nothing inadmissible in the supposition, that one universal language will yet pervade the whole earth, and

that language be more concise, expressive and beautiful than any yet known. It is easy to figure to ourselves of what vast benefit this would be to both the civil and religious intercourse of mankind. The effecting of this may be partly miraculous, or the result of some extraordinary gifts from above; but, in consequence of it, men of every clime, and nation can meet, and converse as friends, without an interpreter, or the gift of tongues. This must greatly tend to facilitate the acquisition and spread of knowledge, to unite the sons of men in the bands of friendship, being no longer barbarians to each other, and to fit them for pursuing, with effect, the most noble designs, and the grandest enterprizes. This benefit of one language, when perverted to a bad purpose, was the reason God gave for confounding it; and when men in general are happily brought to improve this advantage to his glory, and their own good, is it not reasonable to think, that he will reverse the punishment, by restoring the important blessing? "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Let us confound their language, that they may not understand one anothers speech." When the ways of men in general please the Lord, is there not reason to expect, that this expression of his displeasure will be happily removed? Some suppose that this desirable event is predicted in the following passages of sacred writ. "For then will I turn to the people, a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand," Zeph. iii. 9. Isa. xxx. 19. The context of both these passages points to a tranquil and happy state of the Church, or of mankind, preceded by some signal and destructive judgments, characters expressive of the grand period in question. The attainment of such an universal privilege, is not at all improbable, and the benefits of it would be many and great.

With what pleasure may the sons of men then visit foreign climes, when in every human being they shall recognize a brother, a fellow citizen, endeared to them by so many common ties! The terms alien and stranger shall be then scarce known, and every man, instead of indulging local prejudices and antipathies, will deem the whole world his country, and every son and daughter of Adam his brother and sister. The mode of intercourse betwixt distant parts of the earth, may be then greatly expedited. Perhaps ways may be found of forwarding this with a celerity little short of the speed of an eagle's flight. The watery element will no longer groan under the treason and rebellion of those who go down to the sea in ships, and do business in the mighty waters; for God will be regarded as the Sovereign of the floods, and the confidence

confidence of them who are afar off upon the seas. Instead of pouring forth cursing and imprecations, the smoke of the bottomless pit so often rising from the wooden bulwarks of our isle, prayer and praise, with the pious remembrance of the Saviour's death, as in a late instance, will be the frequent and honourable exercise of the sons of the waves; and the constant protection and favour of Heaven their happy privilege.

Much of the happiness of mankind depends on the form of government under which they live, and the character of those who administer it. In both these respects, the rest in question will be glorious. Tho' the word of God has nobler objects in view than the adjustment of civil or political concerns; yet on these hath it not left us wholly destitute of light. A single scripture maxim, if duly observed, would do more to regulate the affairs of mankind, and promote their happiness, than all the laws enacted in senates, or the edicts issued from thrones and cabinets. *Whatsoever ye would that men should do to you, do ye even so them.* The prophet Daniel, speaking of the period of our Lord's peculiar reign, hath these remarkable words; "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions, or rulers, shall serve and obey him." And agreeably to this, it is also said, "But the saints of the most High shall take the kingdom, and possess it for ever." Tho' these texts may chiefly intend the kingdom of heaven among men, yet when this becomes universal, extending to the whole earth, I see no reason to exclude the civil government and administration which shall then obtain among men. In this view, the prediction will import that the people at large will possess and exercise their inherent right of chusing their own rulers in the state, and pastors in the church, and that the objects of their choice will be *able men, such as fear God, men of truth, bating covetousness, who shall serve and obey him*, by whom they shall reign and decree justice. Then no Herod shall occupy a throne, no Haman shall preside in the state, or Judas be found in the Church; for there will be no such beasts of prey to hurt or destroy in all God's holy mountain. He will purely purge away such dross, and take away all such tin. And he will restore their judges as at the first, and their counsellors as at the beginning, give them rulers resembling Moses, Joshua, Gideon and Samuel; when their judges shall indeed be peace, and their exactors righteousness; whence peace shall run down their streets as a stream, and righteousness and equity like a mighty water. Mankind, so long trodden down by the cruel foot of pride and oppression, will then find their proper level, feel their own consequence in the scale of society, and claim and exercise their rights as the free-born citizens of that mighty Prince, who once came, not to be ministered unto but to minister,

minister, and to give his own life a ransom for many, came not to destroy mens lives but to save them. He was among men as he that serveth, and recommends the same to his followers. When his disciples strove who of them should be accounted the greatest, he gave the following instructions. " The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve, Luke, xxii. 25, 26 *The greatest and the chief* in his estimation, are the wisest and the best; for wealth and empty titles give no preference in his kingdom; and such would he have his disciples or followers to chuse as the servants of all, who are to accept of this honour, not for filthy lucre, or self-interest and aggrandizement, but of a willing and generous mind, that they may be the ministers of God for good to their brethren. Jesus himself, into whose hands all power and authority in heaven and upon earth are delivered by his Father, will then be owned as the blessed and only Potentate, from the rising to the setting sun; when no mortal shall be found to arrogate his titles, or invade his prerogatives, which have been too long usurped, and prostituted, to feed pride, vanity and ambition. *Who among the sons of the mighty can be likened to the Lord?*

Some suppose such an order of things is quite incompatible with certain predictions, which speak of kings being nursing fathers to the Church, and bringing their glory to it. But they seem quite to mistake the matter, if they think that the word of God attaches the same ideas to that character, which the bulk of men do: for our Lord seems, in the passage just now adduced, to disapprove of every such exercise of authority among his disciples. Moses is expressly termed a king, and he exercised all the essential functions of royalty among his people, without any of that external pomp, and vast revenue which many think inseparable from the office: but will any presume to say, that he who styled him so knew not the import of the term, or hath forbidden us so to understand it in any part of the sacred writings? The term king, in its primary acceptation, imported no more than a chief magistrate, who is by office a terror to evil doers, and an encouragement to them that do well. In this sense it repeatedly occurs in the book of judges, " In those days there was no *king* in Israel, but every man did that which was right in his own eyes;" where the term denotes a judge, ruler, or magistrate, and is so rendered on the margin of some Bibles; for kingly government was not adopted for some time thereafter, which commenced with Saul, who acted too much and his successors upon the principles of royalty as exercised among the nations, which procured them and their people many a severe correction. The intervals betwixt the administration of the judges are doubtless intended. The kings and great of the earth bring
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their glory to the Church, when they become Christians indeed, and count it their chief honour and privilege to be her genuine members, and to employ all their talents and acquisitions for her good, without affecting any lordly dominion over her members, or indeed any dominion at all, but what they derive from their own voluntary suffrage. Government will then exercise itself, not in enacting and executing penal laws, but in contriving how to secure the largest portion of public good, at the least expence and burden. The voice of the oppressor will not then be heard, nor will the cry of misery pain the feeling heart. None of the human race will be found so base, and callous to every noble feeling, as to covet filthy lucre at the expence of misery to others. The infernal and degrading commerce in slaves and the souls of men, so long the boast and disgrace of Britons, will then find no advocate or abettor. Our posterity will blush to recollect, that such traffic should so long exist in our isle, and procure the continued sanction of our Senate, in the face of remonstrance, and the visible rebukes of Heaven. With noble indignation will they reprobate such measures, and almost curse the day that derived their existence from the loins of such beasts of prey in human form, as feed on the sweet, the sighs and tears of the wretched, and grow fat on human blood and carnage. Let none feel jealousy at the doctrine inculcated above: for the period in which it will be realized, to the extent foretold, may be yet at some considerable distance. But let all ranks be admonished by what God is doing in our day; and believe that such a revolution of sentiment as throws ancient foundations out of course, whence even men of might cannot find their hands, the wonted instruments of their exertion, does not take place in the world, without the special direction of the Lord of all, who has his own wise and beneficent ends to answer by the shakings of the nations, and even the tumults of the people. Happy they who have wisdom to discern, and fall timely in with the plans of his providence and grace, and are not found fighting against him in the day of his visitation.

I have dwelt long on this part of the subject, but not longer than its vast importance may justify or excuse†. Tho' I presume not to be positive, where the word of God is not express; yet have I not put you off with mere conjectures. The reasons that occurred have been candidly given, so far as time would permit, leaving

† Should the Reader wish to see this subject discussed at farther length, he may consult Dr Hopkin's treatise on the Millennium, the perusal of which some time ago, led the Author of this Discourse to turn his attention to the subject; tho' he hath in nothing servilely followed that writer, claiming, in all such cases, a right to examine and judge for himself, which he wishes the Reader to exercise in forming his own opinion of what is here submitted to his consideration. In revising the sermon for the press, this part of the subject was much enlarged, which obliged the Author to content himself with the out-lines of the remainder of the Discourse, with which he found it necessary to content himself also in the delivery.

leaving every one to form his own opinion. This part of the subject opened a wide field of discussion, which all that hath been advanced is far from exhausting.—I shall only add, that the exceeding great joy, which the events and felicity of the grand period in question, will occasion in heaven, must contribute not a little to render this rest glorious. If there be joy in heaven, and in the presence of the angels of God, over one sinner that repenteth; what must be the joy when nations are born to the Church at once, and shine, in number and in beauty, like the copious dew? To God this rest shall be glorious, while he sees so many of his creatures rescued from the ruins of their apostacy, adorned with his moral image, and happy in his favour; to Jesus, in beholding the travail of his soul, and a numerous seed rising up to serve him; and to the holy Spirit, whose living temples shall abound every where, and beautify the whole earth; to holy angels who shall rejoice to see the heirs of salvation so multiplied, and to attend them in life and death as ministring spirits; and to the heirs of light above, the spirits of just men made perfect, whose prayers shall be then fully answered, and who will be glad and rejoice in the prospect of associating with so many fellow sons and daughters of God for ever. Upon surveying this part of the subject, we may remark, that the seed of Esau, who soon were formed into a powerful kingdom, or the children of the world, arrive early at their maturity and rest, and, like Dives, have their best days first: but the seed of Jacob, or the children of promise, are long a reaching the glory intended for them, and have their best, or happiest days last. Then godliness will appear to have the promise of the life that now is, as well as of the life which is to come.

III. Some steps in Divine providence, represented in Scripture as introductory to this happy rest, now claim our attention. However agreeable and profitable it might be to take a full view of this part of the subject, I can however, do little more than mention particulars, which might be illustrated at farther length, did time permit.—When the Lord is about to accomplish any gracious work in the earth, he excites in his people a spirit of prayer and supplication for its accomplishment. He thus prepares their heart, and inclines his ear to hear. Thus did the faithful in the Jewish church, who waited for the consolation of Israel, redouble their intreaties for the coming of the Messiah, when the fulness of time drew near. And every revival of his cause and interest in the Church, hath been preceded by a more than ordinary concern in her members for that purpose. We are told in a Psalm which respects the future glory and extent of his kingdom, that *prayer shall be made for him continually*, or for the advancement of true and undefiled religion in the earth, and the salvation of his mystical body. The Father's address in the second Psalm, "Ask of me,
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and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession," may be viewed as made to Christ, in connection with his spiritual seed. The Church is still to ask this of the Father; for in giving the nations to his Son as his inheritance and possession, and bringing them to submit to him by faith, he enlarges her coasts, and increases her patrimony and felicity; Christ and his people having but one interest. Still are we taught to pray, "Our Father in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven." And the united, fervent prayers of Christians is a special mean to forward and accomplish these desirable events. The union of so many Christians at present in this pious exercise, is like the sound of going heard of old in the tops of the mulberry-trees, intimating that the Lord was marching forth to execute vengeance on his enemies, and to save his people from their hands. Let us be encouraged to persevere in this laudable exercise, knowing we are not left to wrestle therein alone; for when you see the fields thus whitening, these signs appearing among the disciples of Christ, know that the harvest is near. To such he still saith, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The zeal of the poorest Christian will thus find abundant scope, and not lose its reward.

Another step in Providence, preparatory to the introduction of the rest in our text, is, the raising up fit instruments, men full of faith, of zeal, and of the Holy Ghost, who shall willingly devote themselves to the work. Whatever work God hath to do, whether in the world, or in the church, he is never at a loss for fit means to accomplish it; for he raises up men in his Providence qualified to execute his purposes. Hence Cyrus was stiled, his anointed, and even the tyrant of Babylon, his servant, and the rod in his hand; and the Romans that were to execute his vengeance on the profligate Jews, his armies. The wisdom of his choice will also appear in the instruments he employs to destroy Antichrist, and to break the bonds of servitude and oppression in the earth. Sometimes he works by means that seem inadequate to the end, chusing the weak things of the world to confound the mighty, and things that be not to bring to nought things that are, that no flesh might glory in his presence. Moses complained of a defect in his speech, Jeremiah that he was but a child, and could not speak, Paul of an infirmity in his flesh, in which however he gloried, that the power of Christ might rest upon him; and what were the apostles of our Lord originally but poor illiterate fishermen of Galilee? The hand of the Lord appears in inclining the hearts of men to take part in such an arduous enterprize, at the expence of making so many difficult sacrifices, and in enduing them with the qualifications necessary for such a work. This is

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the province of the holy Spirit, the Lord of the harvest, whose ministration the gospel of the grace of God is. Is faith in the Lord Jesus necessary to salvation, and no name given among men by which they can be saved but his alone? the means of obtaining this faith will be in due time secure to the Heathen: for it is expressly said, That he will speak peace to the Heathen, not in person, but by his messengers. The events of Providence will give a satisfactory answer to all the questions of the apostle on this head; yea, they have partly done it already. "There is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" There is reason to suppose, that by the time a number of the Jews are brought to embrace Christianity, the Lord will employ them to convert their brethren, and, as at the beginning, to be highly instrumental in building up the walls of our Jerusalem, and repairing her waste places.

Another step in Providence, towards the accomplishment of the prediction in our text, is the disposing the minds of men to contribute of their substance to defray the necessary charges incurred by spreading the gospel among the nations. Free-will-offerings in such a cause is the doing of the Lord, who hath the hearts of all flesh in his hands. You know with what cheerfulness and liberality the people of Israel contributed to the erection of the tabernacle and temple, and the rebuilding and repairs of that venerable structure. Moses, David, Solomon and others gave the glory of this to God, who not only gave the ability, but also the heart so to use it. At the commencement of the Christian æra, the hearts of men were greatly enlarged in this respect. Let those who plead that the cause in which we are embarked is not of God, because it needs such supports from the hand of man, and would thus excuse themselves from contributing to it, read the Acts of the Apostles, and their Epistles, and there they will see that even in the age of miracles, while the ministry of the word was entrusted to inspired men, such human aids were far from being superceded. The instances of liberality then shewn more than justify the exertions now made, and may put the nigardliness and excuses of some to the blush. If the cause be not of God, because it needs pecuniary supplies to carry it on, then, for that very reason, we may impeach the Apostles as imposers on the credulity of mankind.

Be not surprised, or stumbled, tho' this labour of love should devolve, in general, upon those who are comparatively poor, especially

cially among us, for a reason known and lamented by you all: for, alas! the great, rich and noble of the world, too commonly count themselves unworthy of eternal life; and cannot therefore, be supposed to contribute to the diffusion of a privilege, of which they have never yet seen or felt the value. The Lord can carry on his work without them, and in spite of all that opposition which some of them have thought proper, in their wisdom, to give it. That such liberal contributions should be made, at a time when lukewarmness and infidelity prevail, and the nation is groaning under the accumulating burdens of a bloody and expensive war, is truly remarkable, and indicates that a greater than man is here. United exertions will easily accomplish what might seem quite impracticable in theory. Even the poor widow's mite will not pass unobserved, or unrewarded by him who knows the heart, and accepts according to what a man hath, and not according to what he hath not. Whatever we can do this way, it is only giving him of his own; for the silver and the gold are his, and man has only the right of a steward in using them, of whom it is expected and required that he be found faithful. The person who giveth for such a purpose, lendeth to the Lord, and he will repay him with vast increase. What he saith by the prophet, with particular reference to the grand period in prospect, holds in regard of those who honour God with their substance: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron," Isa. lx. 17. This not only denotes the increased prosperity of the period alluded to, when these things shall take place, and when the Lord will make the officers in Zion peace, and their exactors righteousness, no longer grinding the faces of the poor, or extorting from the people their wealth; but also signifies the liberal returns which the Lord will make to those, at least at the resurrection of the just, who occupy their talents for his glory. Encouraged by such a prospect, no Christian can deem that portion of his substance lost, which is expended on so good and honourable a cause.

When the Lord excites such a spirit among his people, he will not fail to crown their pious endeavours with more or less success. The attempt is laudable and benevolent, the set time to favour it is the Lord's, and blessed are they who are found workers-together with him in so benign a cause. Some promising success hath already attended certain missions to the heathen world; yet is there ground to hope, that this is only like the first fruits to the full harvest, or the few first ripe grapes to the whole vintage. Partial, or even repeated failures of success furnish no just ground of objection whatever, to future attempts of this nature. When the root of Jesse shall stand for an ensign of the people, to it, or him shall the Gentiles seek, and his rest shall be glorious. The north will be made to give up, and the south not to keep back; to bring his sons

from afar, and his daughters from the ends of the earth; when Ethiopia also shall stretch out her hand to God. By the preaching of Christ, and him crucified, accompanied with the power of his Spirit, to him, the great Shiloh, shall the gathering of the people be, in numbers, and with speed, resembling clouds, or the flight of doves to their windows. Thus a people shall be willing in the day of his power, and nations be born to him at once.

The commencement of the glorious rest in our text, will be preceded by the overthrow of idolatry, and every system that opposeth the enlargement of Messiah's kingdom in the earth. Many predictions foretell the utter abolition of idols, and idol-worship in the world. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats, Isa. ii. 20. And adds the Psalmist, "Confounded be all they that serve graven images, that boast themselves of idols," Psal. xcvi. 7. It might be rendered, like many other seeming imprecations, as a predictive threatening; and as such it hath been, and shall be accomplished, till not a vestige of such service shall be found. Ancient alliances with idolaters always proved fatal to the Jews; and modern combinations with the worshippers of graven images have been productive, as here threatened, with little else but mutual confusion and disasters: for it is exceeding foreboding and dangerous to league with such enemies of God, as have been often drunk with the blood of his saints, and that at the time he is visiting their crimes upon them. The conversion of the Jews, to any extent, can never be expected till the worship of images be totally banished from among those who bear the name of Jesus; and this system God is now rapidly destroying with the breath of his mouth, and the brightness of his coming: for with the spirit of judgment, and with the spirit of burning will he consume it to the ends of the earth.

The abolition of every other system which sets itself in opposition to the cause of Christ is also an event to be desired and expected. To the delusions of the false prophet Mahomet will God yet say, Hitherto shall ye come and no farther, and here shall all your influence be stayed. As a prelude to this happy event, we have been lately told, that a powerful Persian prince had abandoned the religion of that impostor, and prevailed with his subjects and with neighbouring states to copy his example; using no weapons but the persuasion of rational arguments, whence he files his new religion, which seems to be pure Deism, *The religion of Peace*. The hay, wood and stubble, built on the foundation of Christian churches, will also be burnt up by the fire of God's indignation; and the coalitions formed, and so long strenuously maintained, betwixt some of these and the kingdoms of the world shall be dissolved, and each reduced to its proper sphere: for these systems

systems are too opposite in their nature and tendency to continue wedded to each other amidst the diffusion of gospel light, and the enjoyment of Christian liberty. The Church of Christ, becoming a pure and chaste virgin, will no longer prostitute herself to the powers of the earth, nor solicit their subsidy, or protection at the expence of her fidelity; relying wholly for both on her glorious Head in heaven. Thus a voice shall be heard in the wilderness, as of old, Prepare ye the way of the Lord, make straight in the desert a high way for our God, when every valley shall be exalted, and every mountain and hill be made low†; when that which is crooked shall be made straight, and rough places smooth, till all flesh shall see the salvation of God. We find a remarkable prediction to this purpose, connected with awful threatenings, which seem to look farther than the capital of Judea, at least, they sound an alarm to all that resemble the Jews in guilt. "Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him," Ezek. xxi. 26, 27. By such procedure will the coming of Christ in his kingdom, or his inheriting all nations, be preceded and introduced.

Some suppose, that the power of working miracles will be revived in the Church, towards the latter day, to facilitate the progress, and secure the triumphs of the gospel in the earth. There is nothing in this supposition improbable; for the same reasons that made miracles necessary or expedient in planting Christianity at first, will render them equally necessary or expedient then; and we cannot suppose that God will be more wanting in the use of proper means to convert the world than heretofore, when the nature of man, and the change to be produced on him are the same. Besides, some expressions of scripture seem to glance at, or imply such a power. With reference to this period, it is said with peculiar emphasis, "The Lord God omnipotent reigneth;" intimating that this reign will furnish glorious displays of his divine power. Also in the 110th Psalm, which predicts the same event, it is said, "Thy people shall be willing in the day of thy power." The conversion of every sinner needs a day of power to effect it; but a particular period seems to be intended, which may be eminently

† That mountains remain yet to be levelled, and vallies to be filled up, appears, to instance no other, in the opposition lately made to sending the gospel to Bengal, and in the more than infernal avidity with which the abominable trade in slaves is grasped at. Such as can act thus, set themselves up as a mark for the vengeance of the Almighty to strike at, and that vengeance slumbereth not. These governments or rulers, whether in Church or State, who have opposed the spread or purity of the Christian religion, or the full enjoyment of that liberty, with which the Son of God hath made his people free, or to which his rational creatures are entitled, have thereby been laying a train to their own existence or authority, and provoking the Almighty to write bitter things against them. It may include a thousand degrees more guilt for this country at the present time, to persist in the slave trade, than to have done the same thing previous to the late inquiry on that business.

rently termed The day of God's power, when that attribute shall be conspicuously displayed before the sons of men. Our Lord tells us, that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, before the end come; and how glorious and extensive must its conquests be, when enforced by such power divine!

It is more than probable that Infidelity will have a wide spread in the world before the commencement of the rest predicted in our text; and be made, in the providence of God, subservient to its introduction. "When the Son of man cometh, shall he find faith on the earth?" was his own saying; and there is no reason to confine this to his coming at the close of time. The glaring corruptions of the Church, upon which the conduct of too many masters in Israel have an unhappy influence; and the hypocrisy or inconsistency of many professed Christians, have produced much infidelity in the world; and that, as is said of the young of some birds of prey, will in time destroy its parent; and, tho' with a rough hand, sweep away much of that rubbish which ages have collected around the temple of the Lord, and by which its fine gold hath been much tarnished. They are much however, to be pitied, whose minds are unhappily warped to a disbelief of Divine revelation; and the events and aspect of the times render such infidelity the more inexcusable. The grounds on which they reject Christianity, give it notwithstanding, additional evidence, as marking its analogy to the other works of God; all of which have their difficulties, which they cannot pretend satisfactorily to solve. But did any ever take it into their head to suppose, that this was a sufficient reason to deny their existence altogether? Every object in nature presents difficulties that would soon non-plus the wisest on earth. The sun, for instance, possesses the essential properties of fire,—heat and light. We know fire requires a continued and adequate supply of fuel, to preserve it in existence. but where shall we find such supply for a body of fire so immense as the sun, to preserve it unimpaired, in light and heat, from the commencement of time? Tho' this cannot be accounted for, who would venture to say that there is no sun in the firmament? Till they can answer this, let them not presume to reject the Bible, on account of any things in it which, to them, may appear unbecoming the Divine character, as they will in modesty own, they do not possess all the wisdom in the universe. To an honest mind that loves truth for its own sake, and, in perusing the scriptures, looks up to God for the teaching of his Spirit, studying to do the things that are pleasing in his sight, he will manifest himself as he does not do to men of an opposite character, who are justly left to stumble, or make shipwreck on the rocks of offence which they so industriously seek and rear. It is not God we believe, but our own reason, if we receive nothing upon his authority but what we can comprehend;

hend ; and this is giving him much less credit than we give to our own senses, or our fellow creatures, who yet, in many cases deceive us. Vast benefit may be reaped from the study of the scriptures, and the cordial belief of what we understand, tho' we cannot pretend thoroughly to comprehend them even in any instance.

God hath much work to do in the earth, which requires persons of a certain complexion. Were the leading men in a neighbouring nation under the influence of religious principles or scruples, they would not so unmercifully hew down the carved work, which ages had been framing, both in Church and State ; nor would they tear asunder the bands by which both had been so long knit together. Many too, were to receive blood to drink, having been found worthy ; and men who broke loose from the restraints of conscience, and the impressions of futurity, were fittest for such sanguinary business. Much work of this nature however, hath God already performed, and still more hath he in future to perform, in the earth ; and who can deny him the right to chuse his own instruments ? Would Heaven ! that such would remember, that tho' Providence may employ them to accomplish its own purposes, yet, if they continue to disbelieve and disobey the word of truth, they may expect their own doom in the end !

I shall only add, on this part of the subject, that the awful judgments of the Almighty will be poured out on the guilty nations, prior to the coming of the Son of man in his kingdom and glory. These will bear hard upon such as were most noted for rebellion against God, and contempt of his authority ; for pride, ambition and the oppression of their fellow creatures ; for the abuse of his favours, the corruption of religion, and the invasion of the rights of Christians, and Christian communities, and of the private rights of conscience. If such do not repent, he will leave them neither root nor branch. There is scarce a passage in the word of God, where the future prosperity or enlargement of the Church is promised, but you will find such promises or predictions coupled with awful threatenings ; whence *the acceptable year of the Lord, and the day of vengeance of our God*, go hand in hand. In one of these, he saith, "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the *heads* over many countries ;" that is, such of the leading men as are found among his enemies. These are the words of king David, speaking by the spirit of God ; with whom pious Asaph agrees : "The stout-hearted are spoiled, they have slept their sleep : and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry ? Thou didst cause judgment to be heard from heaven ; the earth feared and was still, when God
arose

arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain. Vow, and pay unto the Lord your God,—unto him that ought to be feared. He shall cut off the spirit of princes : he is terrible to the kings of the earth," Psal. lxxvi. While we feel, and ought to feel as Christians, for the calamities of our fellow-creatures, and to deprecate these, praying for the happiness of every description of men ; we are bound to believe, that such denunciations are not the mere menace of mortal man, whose breath is in his nostrils, but the just threats of that God who points the artillery of heaven, whose name is, *The Lord of hosts*, and at whose voice the pillars of nature tremble.

I shall direct your attention only to one passage more, which you have in the 63d of Isaiah's prophecy, and seems to be descriptive of Messiah's triumphs over his enemies, towards the latter day. A chorus is introduced putting the question, "Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" He himself replies, "I that speak in righteousness, mighty to save," and gives the reason why his garments were red, like him that treadeth in the wine-fat, in answer to a second query. "I have troden the wine-press alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and *the year of my redeemed is come*. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The apostle John applies this awful prediction to the Redeemer, who is said to judge and make war in righteousness, and to the displays of his vengeance in judging the whore, and avenging the blood of his saints, Rev. xix. Edom was hostile to the Jews, pleading the old quarrel betwixt Esau and Jacob, and an idolatrous people ; whence they are put for the enemies of God and his people, in every age ; particularly those who serve graven images. The term Edom signifies red, and may denote a land stained with blood. Bozrah, the capital of Edom, imports tribulation or distress, the native consequence of guilt ; especially the guilt of oppression and shedding blood. From every Edom, Christ will come up, in the day of his wrath, with garments died with the blood of his enemies, and their chief cities will he make scenes of tribulation and distress. This fate awaits not only those who serve graven images, whose land hath been often drenched with the blood of the saints, but also all those nations who have delighted in war, and shed blood in ways disallowed by Heaven. If our own land, in this respect, be found an Edom, I tremble at the gloomy prospect. Is it not stained, or rather deluged, with blood, brought thereon in various ways?

ways? and does not the gross prostitution of Christ's blood, by test-acts, and otherwise, crown the whole? If so, can we escape a day of wrath? nay, is it not inflicted already, while the chief props of our carnal confidence are made a bowing wall, and a tottering fence, or a scourge in the hand of Heaven to alarm and chastise us? whence we may read our sin in its punishment. May not the Lord justly make our cities Bozrahs, scenes of distress and woe? "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." If the charge brought against ancient Israel, apply to us, have we not reason, like them, to dread the consequence? "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head." When the Lord shall execute upon the nations the judgments written in his word, he will make a riddance in the earth, and *with the breath of his mouth shall he slay the wicked.* Then shall be realized, more extensively than in the case of the Jews, the solemn and sublime description given in the 4th of Jeremiah, from the 19th verse, to the close, which you may consult at leisure. When the Angel, from his station in the sun, shall invite, with an audible voice, all the fowls that fly in the midst of heaven, to come and gather themselves together unto the Supper of the great God, the provision served up at which he particularly describes, the sword of the Lord shall be bathed in blood, and the slain of the Lord shall be many; whence the earth shall be eased of the load of human guilt, and cleansed from the blood with which it has been so long defiled.

I am now brought to the Improvement of the subject, and here, I see, I must content myself with a few observations. Let none think the representation given of the glory and felicity of the rest in our text, improbable; because the scriptures say, That the afflictions of the righteous are many,—that it is thro' manifold tribulations they are to enter into the kingdom of heaven, and that in the world they shall have tribulation; for, notwithstanding these and the like general expressions, how many of God's people enjoy much comfort and prosperity in the present state? and why then may not God, for the display of his glory, and the manifestation of his sons, as Paul speaks, exempt one period of time from the common lot of mankind? Besides, it is not supposed that this period, glorious as it may be, shall be quite free of sin and misery, this privilege being reserved for the heavenly state; and the more holy a person or people are, the more grieved will they be at every remainder and instance of iniquity. Conscious how

far we come short of what we ought to be, and what Christians will then be, let us prize and cherish humility and lowliness of mind, that amiable virtue which shall mark the progress of the gospel in Messiah's days. *The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.*—As Abraham rejoiced at seeing our Lord's day even afar off; so rejoice ye, my Christian brethren, at the nearer prospect of that happy period, which shall constitute, in a peculiar sense, Messiah's glorious rest upon earth. You have reason to hope that this rest will be fraught, at least, with the most interesting blessings specified above. Let the distant prospect cheer the mind, amidst the gloomy clouds now hanging over the nations, and our own in particular; for these shall in time be made to usher in the bright shining of the sun after rain, and will render this doubly welcome and refreshing. As a bar to this joy, *Say not, there are yet four months, and then cometh harvest,*—a long period of war and other horrid calamities may intervene, according to the doctrine advanced, enough to damp our every joy: for, *Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.*—Let it be your daily and fervent prayer, that the Lord would hasten the coming of his kingdom, to the extent foretold, and fulfil the predictions which respect its future enlargement and glory; and that he would also over-rule, for this purpose, wars and every commotion in the earth. Be likewise active, in your sphere, in doing all in your power to promote so glorious an object; not once staggered at the apparently lukewarm and indifferent conduct of any around you, of whom quite other things might be expected. You have many thousands of worthy characters, who are dear to God, and esteemed by the wise and good, embarked in the same laudable and benevolent cause with you, and who daily co-operate with you by their prayers and best endeavours. Let me then address you in the words of Paul, "Therefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, *and in this service also*; for as much as ye know that your labour is not in vain in the Lord."—Mind the duties of personal, domestic and public worship, followed by a conversation, in all respects, becoming the gospel. The zeal of that man is suspicious, whatever active part he may take in sending the gospel to others, who himself is ignorant of its doctrines, or neglects to walk in all its commandments and ordinances blameless. Our Lord's solemn admonition should sound an alarm in our ears, and excite godly jealousy in every heart; "And I say unto you, that many shall come from the east and west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth.—And behold, there are last,

last, which shall be first, and there are first, which shall be last.”

—In pleading the cause of the distant Heathen, I would not mean to withdraw your attention from such of your Countrymen as have a claim on your commiseration, prayers, and best efforts, to put them in possession of a blessing so precious as the gospel of peace†. Our zeal, like our charity, should doubtless begin and find scope at home, while the forlorn state of myriads calls for its exertion. It gives me sincere pleasure to see our Synod adopt measures for sending some of their members on a Mission to the Highlands of Scotland, without meaning hereby to abate the exertions of any for the benefit of foreign missions, of which they have from the beginning testified their cordial approbation. This measure, I trust, will redound to the glory of God, and the good of many. In its success I feel myself not the less interested, that I drew my first breath, and spent my early years, in that Country; to which it is natural to feel an innocent attachment. Government hath, no doubt, provided for the people there fixed pastors, and many of these will be allowed to possess laudable accomplishments. But there is still room to wish we could add, that they bring the pure, unadulterated gospel of Jesus Christ to their ears, and exemplify its native tendency in their own deportment. Were this the case, our intended labour of love might be spared. To say nothing farther on this delicate point, those who are best acquainted with the state of religion in these quarters, and possess any sense of its value themselves, will readily allow the propriety of the measure, and cordially wish it success. The scene of action is near, the communication easy, and the obstacles comparatively few, of which the remains of the feudal system may perhaps be the chief; those excepted which the power of God alone can remove. The people in question, it is to be feared, have not only in general the doctrines of the gospel to learn, but also many errors to unlearn.

Not to mention, how many of our Brethren from this part of our isle have acquired fame as the champions of our Country, and shed their blood in her quarrels. They have indeed many claims to our sympathy and aid; and doubtless, the empire at large would feel the beneficial effects of their knowing and practising the Truth as in Jesus. May it not then be expected, that a religious and generous

† When this Discourse was delivered at Glasgow, at least so much of it as could be overtaken, a few things were here added, respecting a mission to the Highlands, the publishing of which, in this connection, the Reader, it is hoped, will excuse. The Author was requested to deliver a sermon for the benefit of the Glasgow Committee of the London Missionary society, who, upon application, were kind enough to relinquish their claim, considering both objects as nearly allied, in favour of the Mission mentioned above. So friendly did the Public appear to the scheme, that tho' there was sermon, at the same hour, in two places, for behoof of the mission, many that came could not get access; and the Collection amounted to about L.44, no small sum, considering how few wealthy people attended, and how frequent such collections are in that City.

rons Public will enable to support and prosecute this important mission, and accompany it with their best wishes, and fervent prayers? Let us, *according to God's promise, look for new heavens, and a new earth, wherein dwelleth righteousness*; and lend our aid to forward their coming both at home and abroad.—To conclude. May the Lord, with whom is the residue of the Spirit, revive his cause at home, and own every effort made to spread and promote it in the earth, sending forth labourers to his harvest, and honouring them with much success; till both Jews and Gentiles seek to the Redeemer, and his rest among them be glorious. Amen!

F I N I S.

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